THE RESURRECTION

Founded on Juſtice.

THE RESURRECTION

(Founded on Fact.)

THE
Reſurrection founded on Juſtice:
OR, A
VINDICATION
OF THIS
Great Standing Reaſon
Aſſigned by the
Ancients and *Modern*:

WHEREIN

The Objections of the Learned Dr. *HODY* againſt it, are Anſwered: Some Opinions of *Tertullian* about it, Examined: The Learned Doctor's three Reaſons of the *Reſurrection*, Inquired into: And ſome Conſiderations from Reaſon and Scriptures, laid down for the Eſtabliſhment of it.

By *N. B.* M. A.

Si Reſurrectio non eſt, neque Deus, neque Providentia. Damaſc. lib. 4.

Non ſit Particeps in ſententiâ caro, ſi non fuerit & in Cauſâ. Tertul. *de Reſur. Carn.* cap. 15.

LONDON,
Printed for *Thomas Helder*, at the *Angel* in *Little-Britain*. MDCC.

Th.
8°. Y. 34.

BIBLIOTHECA · BODLEIANA

TO THE READER.

THis ſmall Tract is ſent into the World without the ſhelter and protection of any *Patronage*; if it be *Truth*, it *needs* none; if otherwiſe, it *deſerves* none; Such as it is, 'tis *well meant*, and humbly ſubmitted to the Judgment of the Learned. Being ſenſible of my manifeſt in-

ſufficiency, no ways furniſhed with Abilities or Advantages to manage the Diſpute with the Learned Author; I laid all thoughts of it aſide, preſuming that ſome worthy Hand would undertake it: But after a long expectation, finding nothing but a *deep Silence*, the great *opinion* that I have of the *Argument* grew ſo mightily upon me, as that it has by a ſtrong *impulſe* compelled me to ſay ſomewhat for it; not out of any fond conceit of my own

own performance, but to provoke others to appear in Vindication of that *Doctrine*, which has been *Taught*, *Approved*, *Applauded* by all without exception, in all Ages; and always represented as the *Basis* and *Pillar* of this great Article of our Faith. For my *Apology* I have the Practise of the *Long Robe*, which allows the *Puisney* Lawyer to *open* the great Cause which afterwards is taken and *maintained* by the most able Counsel: And in

Martial Diſcipline, nothing more uſual than for a *Private Sentinel*, ſeeing the Enemies approach, to give the *Allarm* to the more *Generous Commanders* to come in to the Relief of that *Poſt*, which himſelf was no ways able to maintain. This in truth is the deſign of this *ſmall Eſſay*, to cry out for help, and call in the aſſiſtance of Men of *Conduct* and *Learning*. It matters not though he who gave the firſt *Charge*, fail in the Engagement,

gagement as too impotent to withstand the more powerful Arms of his mighty Adversary; but he has this *satisfaction*, that he has appear'd in a *good Cause*, has according to the proportion of his *Talent*, contributed his utmost *Aid*, has with-al the *Honour* to fall by a great *Hand*, and like *Scæva* in the Poet, overpowered by an unequal Force, he sinks with his Assurance,

-----Veniet qui vindicet arces
Dum morimur-----

That

To the READER.

That some noble *Cæsar* with his puissant *Auxiliaries* is at Hand, Some accomplish'd Pen will take up the Argument and do it Right, which here (tho' I can truly say, is *heartily*, yet must confess) is very *weakly* attempted.

Farewel.

THE

THE CONTENTS.

Chap. I.

Sheweth the Import of the Reſurrection.

Chap. II.

What Oppoſition it hath met withal.

Chap. III.

On what Grounds it ſtands, and how the Objections againſt it are Anſwered, with a brief Analyſis *of this Diſcourſe.*

Chap. IV.

Sets out the State of the Argument, and ſhews how it has been the great Reaſon aſſigned by all Jews, *Fathers, Schoolmen, and Moderns.*

Chap.

The CONTENTS.

Chap. V.

Containeth the three Objections of the Learned Author againſt it, with an Anſwer to the firſt.

Chap. VI.

Gives a further Anſwer.

Chap. VII.

Offers Satisfaction to the ſecond Objection.

Chap. VIII.

From ſeveral Topicks proves our Bodies to be more than Inſtruments only.

Chap. IX.

Contains an Anſwer to the third Objection.

Chap. X.

Examineth three Opinions of Tertullian *about it.*

Chap.

The CONTENTS.

Chap. XI.

Inquireth into the three Reasons of the Doctrine assigned by the Learned Author.

Chap. XII.

Sheweth the third Reason to be the same with that which is here contended for.

Chap. XIII, *alias* XIV.

Laies down several Arguments from Reason for the Establishment of it.

Chap. XIV, *alias* XV.

Urges several Authorities from Scripture to the same Purpose. With the Conclusion.

ADVERTISEMENT.

THis *one* Error *the Reader is desir'd more especially to correct*, pag. 69. line 12. *after* not, *add* fully.

ERRATA.

PAge 19. *Line* 10. *read* Lirinensis; *p.* 21. *l.* 10. *r.* concession; *l.* ult *r.* detected; *p.* 71. *l.* 10. *for* Peter *r.* Paul; *p.* 79. *l.* 13. *r.* dispossess'd; *p.* 99. (*Notes*) *l.* 4. *after* Deos *dele* and the, *ib. l.* 7 *before* Old *add* And the; *p.* 111. *l.* 18. *r.* Graces; *p.* 126. *l.* 5. *r.* implied.

These and what other Errors *may have pass'd the Press, the Candid Reader is desir'd to Correct and Excuse.*

CHAP. I.

THE *Reſurrection of the Dead*, is the Grand and moſt Important Article of our Religion; the *Ground-work* and *Foundation* of our Faith, Hope, and Expectation: To fix Men in the Belief of which, was the main Buſineſs, Deſign, and Province of the Apoſtles, as St *Luke* once and again has noted. This is aſſigned as the chief Reaſon of St *Matthias*'s admiſſion into the Apoſtleſhip, in the vacancy of *Judas Iſcariot*; that he might be a *Witneſs of the Reſurrection*, Acts 1. 22. And the whole Colledge is frequently deſcribed by this Character, *Witneſſes of the Reſurrection*, Acts 2. 32. 4. 33. 10. 41. and *Acts* 4. 2. *They Preached through Jeſus the Reſurrection of the Dead:* This was the firſt, and great Argument of St. *Peter*'s Sermon upon his Inſpiration, on the Day of *Penticoſt*, which was attended with the bleſſed ſucceſs of the Converſion of more than *Three Thouſand Souls*, Acts 2. 41.

it filled a great part of the reſt of his, and their Diſcourſes. This was the principal Topick of St. *Paul* upon all occaſions: In his Sermon to the People, *Acts* 13. 'tis interwoven through every *Part*: In his Diſputation with the moſt learned Philoſophers, the *Epicureans* and *Stoicks*, in the moſt learned Univerſity of the whole World, *He Preached unto them Jeſus and the Reſurrection*, Acts 17. 18. In his conferences with the Scribes and the Phariſees, he Diſcourſes of the *Hope and Reſurrection of the Dead*, Acts 23. 6. In ſhort, he keeps this Text and Theme ſtill before the Rulers and Governors, *Felix*, *Feſtus*, and *Agrippa*; the Drift, Deſign, and Nerves of his Diſcourſes meet and concenter in this great Article: Nay it ſeems plain and undeniable that this was in a more peculiar and eſpecial manner given them in charge, by their great Maſter, who *ordain'd* them, as it is clearly intimated by St. *Peter*, *Acts* 10. 42. *He commanded us to preach unto the People, and to teſtifie that it was he that was ordained of God to be Judge both of the Quick and of the Dead*; the reaſon of this is viſible at the firſt glance, from the repeated Deſcription which St. *Paul* gives of the Reſurrection: In one place he calls it

The

The Hope and Resurrection, Acts 23. 6. in another, *Acts* 26. 6. *The Hope of the Promise made of God unto our Fathers, unto which Promise our Twelve Tribes, instantly serving God Day and Night, hope to come; for which Hope's sake, King* Agrippa, *I am accused of the Jews*: The Apostle in the words next, and immediately following, explains himself beyond all doubt. *Why should it be thought a thing incredible with you, that God should Raise the Dead?* The Resurrection then is, *The Hope of the Promise*, or rather the Reward *hoped for at the Resurrection*, which in truth is the Life and Soul of Religion, the most effectual and powerful motive to Piety, which makes every good Man (notwithstanding the multitude of difficulties and discouragements, with which he is at present surrounded) in love with it, and ingages him *chearfully* and *immovably* in God's Service. The encouragments of all our actions and labours here is the expectation of somewhat lovely which attends them in the end: Wherefore doth the Ploughman *Sweat* and *Toil*, *Dig* and *Delve*, engage early and late in the painful labours of Husbandry through the whole Circuit of it, Is it not because he has a prospect of a joyful Harvest; *when*

the Vallies ſhall ſtand ſo thick with Corn, that they ſhall laugh and Sing, Pſal. 65. *ult.* Wherefore doth the Soldier run through ſo many Hardſhips, engage in ſo many Difficulties, expoſe himſelf to ſo many imminent Dangers? What think you? are not the conſiderations of the Rich *Spoils*, the Glorious *Victory* and *Triumph*, on the other ſide of this Scene of *Blood Slaughter* and *Death*, the ſtrong *Magneticks* to draw him on? Can it be imagined that the Combatant at the *Olympicks* would put himſelf at the expence of that Oyl, Exerciſe and Pains, which are indiſpenſibly neceſſary to his Character, were it not for the allurement of that *Crown* at the end of the *Goal*, which appears in his Eye moſt beautiful and charming.

Take away the Reſurrection, and you cut aſunder the *Nerves* and *Ligatures* of Religion, ſecure it and you have ſet it up; the denial of this ſhocks, and overturns the other Articles of our Faith. The Eſtabliſhment of it fixes them: This I take to be the Import of the *Hope of the Promiſe*, and I am confirmed in it from the uſe of the Hebrews, who were wont to call the Reſurrection the *Seculum Mercedis*, the great time of Recompenſe.

This

This Argument is professedly and largly handled by the Apostle, in 1 *Cor.* 15. on both sides; where from the Negative, he acknowledges the *Folly*, the *Vanity*, the *Madness* of preaching, setting up for, or pretending to Religion; *then i. e.* if this great Truth labour, all that is built on it must of course fall to the ground; *then is our Preaching Vain, our Faith Vain:* The great Heralds of the Gospel are *False Witnesses*, *we are in our Sins*: Then those that are fallen asleep in Christ are perished. The Apostle goes on, *ver.* 19. *If in this life only we have hope in Christ, we are of all Men most miserable.* Whereas Christians, with a supposition of a Resurrection and the immediate attendants of it, must be confess'd to take the best, and the wisest course, to have the start and advantage of all Mankind besides: The contrary does most justly charge them with weakness, folly, and distraction; and in the prosecution of the Argument, he plainly lays open the Reasons of the same, *ver.* 29. *Else what shall they do that are Baptized for the dead, if the dead rise not at all; why are they then Baptized for the dead, and why stand ye in jeopardy every hour?* The true intent and meaning of which place (without engaging in the

Intricacies and Difficulties of it, which is a thing excentrick to my preſent purpoſe) I take to be this. To what end do Men tye themſelves up to the ſtrict Obſervations of this Way of Worſhip, and willingly expoſe themſelves to all manner of *Butcheries*, to moſt cruel Tortures, Racks, and Deaths? If there be no *Reſurrection*, this way is the moſt ſenſleſs and ridiculous: If ſo, the Saints were *Fools*, the Martyrs were *Fools*, thoſe that crucified their Bodies by the ſeverities of *Mortification* and *Self-denial*, muſt be confeſſed weak in their intellectuals; and thoſe that expos'd themſelves to Fire and Faggot, to the Torments of the *Amphitheatre*, the moſt Cruel and Barbarous uſages which Men or Devils could invent to treat them with, were egregiouſly deceived and deluded. The Apoſtle brings home the Argument to himſelf, *ver.* 31, 32. *I proteſt by your rejoycing which I have in Chriſt Jeſus our Lord, I die daily*; *If after the manner of Men I have fought with Beaſts at* Epheſus, *what advantageth it me if the dead riſe not? Let us Eat and Drink, for to morrow we die*; where the Apoſtle counting his Practiſe, his Perils, his Sufferings, readily grants all theſe to be miſtakes and miſcarriages, with-

without the Reſurrection; and prefers the Doctrine and Practiſe of the Epicure before it. To what end ſhould Men *Faſt*, *Watch*, and *Pray*, and deny themſelves the injoyments of this World, *keep under their Bodies*, and bring them *into ſubjection*? To what end ſhould Men indure the contradictions of Sinners? To what end ſhould Men expoſe themſelves to all the hardſhips, and miſuſages of ~~Men of~~ a wicked and barbarous World if there be no Reſurrection? But on the contrary, to our everlaſting Comfort and Encouragement, he aſſures us of a Reſurrection; and That a moſt glorious one too, which is the grand Subject of the remaining part of the Chapter; on which, as on a Foundation impoſſible to be ſhaken, he endeavours to fix the Faith and Practice of the *Corinthians*, and with them, of all that embrace this Holy Profeſſion: *Wherefore, my beloved Brethren, be ſteadfaſt, immovable, always abounding in the work of the Lord, forasmuch as you know that your labour is not in vain in the Lord*: Go on with Courage, Reſolution, and Perſeverance, in the conſcientious diſcharge of your Profeſſion, aſſuring ycur ſelves that there are *Golden Remains* of goodneſs, and incomparable

rewards that await Holineſs in the other World.

CHAP. II.

HOwever this great Article of our Faith, hath met with ill treatment in the World; it has in a great meaſure been made the *Scoff*, *Deriſion*, and *Laughter* of Mankind, the ſubject of the paſtime of the *Scorner's Chair*. When St. *Paul* at *Athens* preach'd it up, he was, by the learned Profeſſors and Philoſophers, there called *Babbler*, and a ſetter up of *ſtrange Gods for his pains*, Acts 17. 18, nor did it find a kinder Reception among the People; for ſo we are expreſly told, *ver.* 32. *When they heard of the Reſurrection of the Dead, ſome mocked, others ſaid we will hear thee again of this matter.* Neither had it a more civil fate among the Governors, for upon this account *Feſtus* declares him beſide himſelf, and pronounces him mad, *Acts* 26. 24. The great Naturaliſt has given his opinion much after the ſame rate, *and has confidently averr'd it to be beyond the power of*

God

God himſelf to bring it to paſs. Nat. Hiſt. lib. 7. cap. 7. The great Emperor and Apoſtate *Julian*, though he generally *ridicul'd* all the Doctrines of our Religion; yet this more eſpecially. The ingenious, though Atheiſtical *Dialogiſt* makes himſelf merry more than once upon this ſubject. It would be too tedious to recount the like behaviour of *Porphiry* and *Celſus*, and other the profeſſed adverſaries of Chriſtianity, in this matter: I ſhall therefore give it you in a *lump* and *whole-ſale* from the known Teſtimonies of *Tertullian* and St. *Auſtin*; The firſt tells us, there was not one ſect of Philoſophers whatſoever but oppos'd it: The laſt aſſures us, *There was no one point of our Religion ſo vehemently, ſo pertinaciouſly, ſo ſtifly, ſo contentiouſly rejected. they entertain'd ſome other Doctrines with reſpect and favour; but for this of the Reſurrection, they are not meal-mouth'd, they no ſooner hear it but it raiſes their indignation, they inſtantly reject, cenſure, condemn it, and with open mouth boldly proclaim it impoſſible, in* Pſal. 88.

CHAP.

CHAP. III.

NOtwithſtanding all thoſe *Sarchaſms* and *Contradictions of Sinners*, this Heavenly Doctrine is fixt on immovable Foundations, and will, and muſt ſtand impregnable amidſt all the ſhocks and aſſaults made againſt it: *'Tis built on a Rock, againſt which the Gates of Hell ſhall not prevail.* We are as ſtrongly ſecur'd here as of any one Article of our Faith, and that without being beholden to the *Ludicrous ſtories* of the Jews, or the *Idle and Fabulous Reports* of *Pinto* and the *Heathens*, which do the Doctrine no kindneſs, but diſſervice rather. 'Tis ſupported on the unanimous Teſtimonies of the *Fathers*, of the *Councils*, of the *Creeds*: The plain and undeniable Authorities of the Old, and more eſpecially the New Teſtament. The word and Promiſe of an *Alknowing*, *Infallible*, *Omnipotent* God. So that all, or at leaſt the moſt conſiderable Objections that have been brought againſt it, are daſh'd in pieces and laid even with the Duſt; from the conſideration of the Veracity and Alſufficiency of that God, who has bound himſelf

ſelf and his Attributes for the performance.

I am not ignorant how many learned and ingenious Men have taken much pains to ſolve, from the principles of Philoſophy, the Arguments brought againſt it. I honour and admire them for their performances; but I muſt freely ſay, I much queſtion whether the attempts of this kind come up to the point, whether they are not too low and inferiour to give it ſatisfaction.

My Reaſon is this, The Reſurrection is confeſſed by all to be a work above Nature, and how it can be made out by Natural Philoſophy, I cannot underſtand.

Our Reaſon muſt be beholding to Revelation in this matter, and call in the aſſiſtance of Faith, without which there can be no Aſſurance. In ſhort, if we believe the Creation, I cannot ſee any *ſtumbling block* here, that Power who made the World and Man at firſt, out of nothing, muſt be readily acknowledged able to raiſe him from the Grave, and to joyn together the ſcattered Particles of his diſſolved Body. The one ſeems more eaſie than the other: This is the great, the Common Argument of the Ancients,

and

and has without doubt been more effectual to the purpoſe than a Cart-load of *Chimical Experiments*, than all the notions of the moſt ſubtile Philoſophers. But this I have ſaid to make way to my *Deſign*, which is to enquire into the ſtrength of the Argument for the Reſurrection from a principle of Juſtice; In which I ſhall take this Method,

1. I ſhall briefly lay down the State of the Argument

2. I ſhall ſhew how it has been the Great, the Principal, the moſt Topping, and Chiefeſt Argument of all Ages.

3. I ſhall offer to anſwer the Objections which are levied againſt it.

4. I ſhall Examine his Reaſons of the Reſurrection.

Ult. I ſhall endeavour to eſtabliſh the Doctrine by ſuch conſiderations as I hope will ſecure it.

CHAP. IV.

THE State of the Argument in ſhort is, The Body and the Soul are here joyned together as *ſharers* in all the

the Concerns and Actions of this Life which is a ſtate of *Probation*, and therefore they are to ſtand or fall together in the next, which is a ſtate of *Remuneration*. The Body of the Saint and Good Man concurs with his Soul in the exerciſe of Vertue and Piety in this World; and can there be any thing more equitable than that they ſhould be joyned together in that which is to come? On the the other hand, the Body of the Sinner muſt be allowed a *Partner* with the Soul in Evil; and is there not all the reaſon in the World that it ſhould ſtand forth at the Bar, and be joyned with it in the puniſhment? The contrary muſt be pronounced downright Injuſtice. Can we have ſuch hard thoughts of the moſt *Righteous Judge*, that he ſhould admit the Soul of the Martyr upon his diſſolution, to that Glorious *Crown* which he has promiſed in the higheſt Heavens; and mean while have no regard to the Crucified Tortured, Body that has *born the heat and burthen of the Day*; been the *ſaddeſt Patient* in all the Tragedy; but ſuffer it to lie neglected in the Grave? *Ult.* How can we imagine that the Soul of the Reprobate ſhould be condemned to the *Torments of Tophet*, for thoſe ſins it committed

ted in conjunction with the Body; and that the Body it ſelf ſhould eſcape ſcot-free, *ſleep* undiſturbed in the Grave, and neither know nor *feel* any thing of thoſe *Flames*. In this caſe have we not reaſon to cry out with the Prophet *Malachy*, 2.17. *Where is the God of Judgment?* For Juſtice carries in the very Nature of it a due and impartial diſtribution of *Rewards* and *Puniſhments*. If two work together, both have a right to the Wages; 'tis downright injuſtice to give all to One, and nothing to the Other. This is the ſubſtance of the Argument, of which I muſt take leave further to acquaint the Reader, that it has been the great, the *ſtanding* Argument of all perſwaſions of Men in all Ages: In the firſt place I affirm this was the great reaſon which the Jews ſtill uſed and applyed to the ſame purpoſe. I would not boaſt of what I have not, I cannot pretend to *Rabbinical Learning*; yet I am ſure of what I aſſert, becauſe many learned Men have told me ſo, and I have ſeen *Maimonides* their ſecond *Solomon*, their *Renowned Epitomizer* in Latin; and many times met with the famous Fable of the *Rabbins*, which becauſe it comes home and pat to the purpoſe, I here inſert: *There was a great*

great Lord who planted a delicious Garden, wherein he placed two Keepers, a Blind Man and a Lame Man, that he might be ſecure of his Fruit on all hands; but ſo it was that after ſome time he found himſelf Robb'd: He charges the Keepers with the Theft; they both offer very plauſible excuſes; the Blind Man pleads he could not ſee the Fruit, and therefore could not Steal it: The Lame Man alledges the Infirmity of his Feet, he could not reach it, and ſo could not take it away: At laſt the fallacy was found out, viz. *'Twas done by the mutual combination of both: The Blind Man takes the Lame Man on his back, by whoſe direction and aſſiſtance he is guided to the Trees, lifted up to the Fruit, and ſo enabled to take it away; whereupon the Maſter after all their excuſes, to no purpoſe, gives them their doom;* Both were joyned in the Sin, and Both muſt ſhare in the Puniſhment. This is the caſe of the Body and the Soul, ſaith the Jewiſh Maſters: The one acts in conjunction with the other; one could not Sin without the other, and therefore both muſt ſtand and fall together; And I cannot forbear to add, *Nec Lex eſt juſtior ulla.*

2. I do affirm this to be the conſtant, profeſt, moſt ſolemn reaſon, moſt often and upon all occaſions made uſe of by moſt,

moſt, if not all *the Fathers* without exception. The Learned and vaſtly read Author in his *Elaborate Treatiſe*, has given us a conſiderable number of them, *p.* 209. *Athenagoras*, *Tertullian*, *Gregory Nazianzen*, St. *Chryſoſtom*, *Epiphanius*, *Ambroſe*, *Theodoret*, *Ænæas Gazæus*, *Damaſcenus*, *Nilus*, *Photius*; and has cited the places. And though I cannot pretend to any degree of the Doctor's knowledge in the Fathers, yet I can eaſily give him a much larger *Liſt*, and produce the places too; but this I induſtriouſly avoid, becauſe every *Common-Place-Book* will afford it; and becauſe it would be juſtly liable to Cenſure, and becauſe in the preſent caſe 'tis altogether needleſs, foraſmuch as the Learned Author has liberally granted, *That all the ancient Greeks and Latins agree in this, that God is obliged in juſtice to reward or puniſh the Body together with the Soul: Nay*, Origin *himſelf who has ſet up a different Hypotheſis makes uſe of the ſame.* 'Tis beſide my intention to ſtuff this ſmall Eſſay with a multitude of great Names and Quotations.

In the next place I take leave to ſay that this is the great and main reaſon, made uſe of in the preſent Argument, by *the Maſters of the Sentences. The An-*

Angelical Doctor, and the whole Tribe of the Schoolmen, as any one that has but look'd into them muſt acknowledge, and the Doctor himſelf has owned. In the laſt place, I affirm this to be the main, chief, and conſtant reaſon urg'd by all Modern Writers, Commentators, and others, not only of our own, but other Nations: For my part I ſpeak it uprightly, I can caſt mine Eyes on no Book on the ſubject, but I meet with it; and that not among the *Scriblers* of the lower Rank, but amongſt the *Maſters of the Aſſemblies*, the moſt celebrated Authors, Men of Renown in their Generations. I could eaſily fill a great deal of Paper here, but I ſhall diſmiſs this Conſideration with one Authority only, and that is of the Learned *Grotius*, on *Mat.* 2. 32. *Inter omnia Argumenta quæ ad probandam Reſurrectionem adhiberi ſolent*, &c. ——— *Amongſt all the Arguments which are brought to prove the Reſurrection, I know none more effectual and proper, than that which* Clement *the Biſhop of* Rome *was wont to urge, having received it from St.* Peter, *that if God be juſt there muſt be a Reſurrection*; and this Doctrine this great Man approves of, and in that place eſtabliſhes with no mean Authorities. Whither (not to

tranſcribe) I refer the Reader; and becauſe he tells us, 'twas the Doctrine which St. *Clement* received from St. *Peter*, I could heartily wiſh that I could find out this paſſage in St. *Clement*, in order whereunto I muſt confeſs I have ſought after it, and have found it, but not to my *ſatisfaction*, among the *Dialogues* of St. *Peter* and *Simon Magus*; the 2d. *Dialogue* which bears the name of St. *Clement*, but no doubt is *ſpurious*, and therefore not to be inſiſted on, nor recommended, however it may bear ſome conſideration, that ſo great a Man as *Grotius* gives this reaſon the *Right-hand*, the *Priority*, and *Precedency* to all others; beſide we have his word and reputation for it, that it was the expreſs Doctrine *which the firſt Biſhop of* Rome taught his Diſciple and Succeſſor; and if we were aſſured that it was thus *Delivered* down and derived; we are bound to believe it, notwithſtanding all the *Quircks* and Niceties of Philoſophy to the contrary: For the great Apoſtle's *Tongue* was guided by an Infallible Spirit. Upon the whole I take leave to ſay (upon a much better account than *Bellarmine* did of the *Annals* of *Baronius*) here's *turris fortium Solomonis*, a mighty Tower of ſtrong

Men

Men which in reaſon may be thought able to maintain the Argument and ſecure it; *Defendit numerus juctæq; umbone Phalanges*, was thought a ſtrong *Allegation* in a much leſſer Cauſe. Methinks, the Authorities of ſo many Learned Men in all Ages, ſhould uphold it, and not ſuffer it to be loſt at this time a-day: Methinks here, the *ſtanding Rule* of *Vincentius Lirinenſis*, if any where, ought to ſway; *quod ſemper, quod ubiq;, quod ab omnibus*, what all Men, in all Ages, at all Times, have aſſerted, muſt ſtand.

CHAP. V.

BUT the Learned Author, in his Treatiſe of the *Reſurrection*, has been pleaſed to lay it aſide; and having paid his *Reſpect and Deference* to the ancient Fathers, the avowed Patriots of it; He immediately *Cenſures* and *Condemns* it in the words following, *Pag.* 210. *If we ſeriouſly and impartially conſider this Aſſertion, we ſhall find it not to be true*, and he gives us thoſe Reaſons for it; 1*ſt*, *To ſpeak properly the Body is not capable either of Sinning or doing Well, it*

is only the inſtrument of the Soul, and the Arm that ſtabs, ſins no more than the Sword; 'tis the Soul only that is the Murderer: Neither 2dly, *Is the Body capable of Rewards or Puniſhments, 'tis the Soul* that is ſenſible: Nothing but what is ſenſible only, can *be capable of Rewards and Puniſhments*. 3dly, *If it be injuſtice* in God, to Puniſh the Soul alone *without the Body, in Conjunction with which ſhe committed the Sin; then all the Matter which conſtituted the Body when the ſeveral Sins were committed, muſt be raiſed again and reunited to the Soul; for if ſome, why not all? But what Monſters of Men ſhould we be in the Reſurrection, if all the ſubſtance, of which our Bodies conſiſted from our Childhood to our Death, ſhould be gathered together and formed into a Body.*

This is the Sum of the *Charge*, which the Learned Doctor has to lay againſt the Doctrine which has been allow'd of by all, and is the *Attempt* of this Paper to cover and ſecure: There are other Paſſages in the following part of his Diſcourſe, which ſhall be accounted for in their proper place.

And here I take it for granted, that there are no other difficulties that lie in the way; no other *Objections*, at leaſt of

of any moment, againſt it, becauſe they come from ſo accompliſhed an Author, who muſt be ſuppoſed to have ſaid the moſt that can be againſt it.

Without making any Apology, I ſhall endeavour to give ſatisfaction to all, according to the method in which they lye.

And *Firſt*, I anſwer by way of Confeſſion, that the Body, properly ſpeaking, is not capable of Sinning, or of doing well, conſidered in its own Nature, *abſtractively* in its ſelf; 'tis a paſſive principle, and can pretend to no Life, Energy, Senſe, or Motion in a ſingle ſtate: 'Tis likewiſe granted that the Body without the Soul, is a Dull, Stupid, Senſeleſs Clod of Earth, a Stinking Carcaſs, a Sink of Rottenneſs and Corruption, uncapable of Acting, Doing, Suffering, Injoying all whatſoever, or more than the Doctor can ſuggeſt; but in a ſtate of Conjunction with the Soul, 'tis far otherwiſe, ſo that it injoys Life, Senſe, and Motion; ſhares and ingages with it in all its concerns: So that in the two firſt Reaſons there is a manifeſt *Fallacy* of Diviſion, which runs through every part, viſible to every common Eye; and is no ſooner deſorted, but the whole Fabrick of

his ſubtile Argumentation ſinks, and falls even with the duſt: Though the Body alone cannot, yet in conjunction with the Soul, it may. When a Noble *Lord* takes to Wife one of the meaneſt Extraction who has no pretenſions of her own, to any thing that is great; yet upon her *Marriage* ſhe is Dignified and Indowed, with all the Privileges of her *Right Honourable Spouſe*: This, as near as I can repreſent it, is the Caſe of the Soul and Body: The Heaven-born Bridegroom ſtoops to the Earth for a *Partner*; Advances, Exalts the Beggar, confers Life, Senſe, Motion on her; admits her to *Bed* and *Board*, allows her a ſhare in all his *Dignities* and *Injoyments*. The Body without the Soul can neither *Sin* nor do *Well*: But the happy wedlock has ennobled this piece of Clay, and empowered it in conjunction to act with it. So that I fancy the Doctor to be under a miſtake, when he calls the Body only the Inſtrument of the Soul: Certainly 'tis more, 'tis an eſſential Part, and the Man can as well be without the Soul as without the Body; to call the Body therefore an Inſtrument, is too low a *Term*, when 'tis manifeſtly the *Collegue* and *Companion* of the Soul, and together with it, conſti-

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tutes *the Great Prince and Lord of the Creation* I ~~shall~~ challenge the most Acute of Philosophers to give me the definition of a Man without a Body: *Nec caro sine anima Homo, quæ post exilium Cadaver est*, saith *Tertullian*, The Soul without the Body is no more the Man, than the Body without the Soul. If then it must be acknowledged a *Physical*, *Indispensible* Principle of his constitution, the one half of the Man; What a disparagement is it to call it an *Instrument* only? Now that it is so, the Learned Doctor himself expressly tells us, *Pag.* 218. *'Tis a great mistake to imagine, that the Identity or Sameness of Man consists wholy in the Sameness of the Soul; if* Euphorbus, Homer, *and* Ennius *had had one and the same Soul, yet they would not have been one and the same, but three distinct Men.* It seems then it is the *constituting*, the *essential*, and most *distinguishing* Principle, it can make three Men of one Soul; and so by consequence threescore: And how worthily 'tis called an Instrument only, let the World judge. I confess 'tis often by Philosophers and Divines set out by this Expression, *The Instrument of the Soul*, to denote, as I suppose, the transcendent excellency of the Soul above it, and all that Life,

Senſe, and Activity it can pretend to, as derived from the Soul, and dependent on it; yet, That it is more than an Inſtrument, is acknowledged by the Learned Author, who calls it *pag.* 198. *The Collegue* and *Companion* of the Soul; and *pag* 204. *Her old Acquaintance*; and is undeniably proved from 1 *Cor.* 6. 18. *He that comitteth Fornication Sinneth againſt his own Body*: Here it is manifeſtly a *Party*, and ſo interpreted and underſtood by Commentators on the place. The like might be obſerved of other ſins, as of *Gluttony*, *Drunkenneſs*, &c. which are properly called the *Luſts* or *Sins* of the Fleſh. But 'tis farther Objected, *That the Arm that ſtabs, ſins no more than the Sword.* Here then is a good plea for Criminals at the *Bar*, and 'tis much it has never been made uſe of: but I believe the *Homicide* ſuſpects that it would do him no kindneſs; it would be received by the Court with *Laughter*, and rejected with *Scorn* and *Indignation*; and reaſon good, for the Sword is a Tool in its ſelf *Innocent* and *Harmleſs*, 'tis the Arm that weilds it, that impreſſes it, that gives it *Force* and *Vigour* to deſtroy; ſo that if to gratifie the Objection, we allow the *Arm* to be an Inſtrument, yet that it is

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no more concerned in the ~~Matter~~ murder than the Sword, is notoriouſly falſe, becauſe the one is a *dead*, the other a living *Inſtrument* ; and there muſt be a vaſt difference between theſe. The Arm conſidered a-part, is no more able to kill, than the *Sword* ; nay, leſs able, becauſe that has not ſo fit a diſpoſition to pierce thro' the Bowels as the other, being made acute for that purpoſe : But the Arm united to the Body has Strength, Vigour, Motion in every part, and muſt be allowed the true efficient Cauſe of the Murther ; whereas the other is the Means, the Weapon to effect it : And here alſo the Fallacy of Diviſion is very plain and viſible.

CHAP.

CHAP. VI.

BUT the *Objector* adds, *'Tis the Soul only that is the Murtherer.* If it be ſo, I wonder then what the *Judge*, *Jury*, and *Executioner*, the *Gaol*, or *Gallows* have to ſay or do to the Body; if it be ſo, there is an horrible Scene of Injuſtice all the World over; if ſo, *Delirant Reges, plectuntur Achivi*, was not the ſingle Caſe of the poor *Grecians*, who went to pot for the Miſcarriages of their *Generals*, but the common and deplorable Fate of all Mankind. Certainly if the Soul only be the Murtherer, the Body is free, ought not to be touch'd, is by all Laws whatſoever, diſcharg'd both from the Guilt and Puniſhment of that Crime in which it had no hand. For as 'tis Injuſtice on one ſide, not to puniſh the Guilty; ſo 'tis no leſs on the other to puniſh the *Innocent*. If this *quaint* Notion of the Philoſopher could be made good before the *Bench*, it would bring him in more Gain than all the Preferments beſide: But alas, this nail will never

never drive. He will never be able to perſwade the World of the truth of it. And indeed it does exceedingly labour: For, 'tis not the *Soul*, but 'tis the *Man* that is the *Murderer*. And here alſo is a manifeſt *Tang* of the old Sophiſm. True indeed, the Soul is the firſt, chief, and principal *Actor* in the *Tragedy*, but we can by no means excuſe the outward Part. 'Tis the Soul that beſtows on the Body *Life*, and *Senſe*, without which it could not poſſibly lay claim to either; and even here 'tis *Ridiculous* to imagine, that the more *Spiritual* and noble Part, uſes the *Terreſtrial* and earthy, as a *Tool* and *Machine*, an *Inſtrument* only, *i. e.* barely agitates and moves it, as the *Snail* does his *Shell*; the *Waterman* his *Boat*; the *Rider* his *Horſe*; the *Fencing-Maſter* his *Weapon*; the *Man* his *Cloaths*. No, this has been ſufficiently exploded by the *Philoſophers* and *Schoolmen*, in the celebrated Queſtion on the preſent Subject, being by Both, conſtantly maintained in the *Negative*. The Soul, during its Reſidence with its *beloved Bride*, is liberal in his Endowments towards her, (as in the foregoing Compariſon) furniſhes and ſets her up with great *Accompliſhments*, beſtows *Senſe*, *Vigour*, *Activity*, *Perception*,

on on her, ſo that derivatively ſhe has the Benefit, Uſe, and Enjoyment of all theſe. This is a Doctrine diſputable; and I believe will not go down with all; but for the Truth of it, I appeal to the Senſe of Mankind, and for its Support I briefly offer theſe *Conſiderations*. 1. The Soul diffuſes it ſelf through every *Part* of the Body, according to the known Maxim of the great *Peripatetick*, and certainly to no other purpoſe, but to beſtow its *Largeſſes*. The *Vegetable Soul* gives Life to every Particle of the *Plant* or *Tree*, and the *Rational* Soul cannot be ſuppoſed to be leſs *liberal*. 2. 'Tis undeniable, that there is a *mutual* and *reciprocal* Influence of each toward other. The Soul impreſſes the Body; on t'other hand, That impreſſes the Soul. The loving Pair *mutually* give and receive from each other; the noble *Spouſe* makes his *Bride* the generous Preſents ſo often mentioned; She, on the other hand, guides and directs the Soul in his Behaviour; according to the known Axiome, *Mores animæ ſequuntur temperamentum corporis*, which I confeſs I do not underſtand, unleſs it come home to the purpoſe. The different *Conſtitutions* and *Complexions* of our Bodies have a powerful influence on our Souls, and do,

do, in a great measure, *over-rule* and *command* them. This is allowed by all, and manifestly appears in the Behaviour of *Children* suitable to their *Progenitors:* They do, for the most part, follow their *Way*, and tread in their *Steps*. The Body is the *perpetual Dictator*, and prescribes to the Soul the *Manner* and *Method* of its Government. Thus, according to the peculiar Composure of the *outward*, we find the Dispositions of the *inward Man*. He in whom the *sanguine Complexion* is predominant, proclaims his Constitution by his Port and Actions, is *Bold*, *Couragious*, *Magnanimous* and *Heroick*; whereas the *Cholerick* Man tells the World what he is made of, by his *Peevishness* and *Petulancy:* And so in all other Cases as all here agree. And least the Suspicion of *Traduction* which prevails with some, should enervate the force of the Argument, To put it altogether without dispute, I lay down this as an undeniable *Position*, That the *Manners* of *Children* are not only influenced by their *Parents*, but *Nurses* too. The Concessions of *Philosophers*, *Physicians*, and confirmed *Experience* of all, do give me a *Supersedeas* here, and pronounce the Proof of it altogether needless. There is a Curi-

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ous *Diſſertation* in *Aulus Gellius*, *lib.* 12. *cap.* 1. of *Favorinus* the Philoſopher on this Subject, to a *Noble Woman*, perſwading her to give *ſuck* to her own *Child*, and not endanger the corrupting of his *Manners* by a *ſtrange* Milk. The Diſcourſe is ſo *full*, *excellent*, and *nervous*, that I can hardly forbear to tranſcribe it; and whereunto, for full Satisfaction I refer the *Reader*. 3. That the Body is endowed with *Life* and *Senſation*, is undeniable from the common and daily Experience of it in every part: Even the *Extream* Parts are endued with a ready and moſt exquiſite *Senſation*. And, 4. the Truth of it is abundantly confirmed from this uſual Experiment, That if at any time there happens a *Sphacelus*, a *Mortification* in any extreme part, inſtantly there is recourſe to the *Surgeon* and his *Saw*, to take off the *dead* part, for the Preſervation of the *whole*; which to me is little leſs than a *Demonſtration*, That the other Parts are *truly* and *actually alive*. The Body even of *Adam* (if the Suppoſition may be allow'd) before its Union with its Heavenly *Partner*, was a ſenſeleſs Clod of Earth; but when *God breathed into him the Breath of Life*, then *Man became a living*

ving Soul ; a living Man, though we allow it a Carkaſs, upon its Separation.

CHAP. VII.

THE *Objector* goes on : *Neither is the Body capable of any Rewards or Puniſhments, 'tis the Soul only that is ſenſible ; and nothing but what is ſenſible can be capable of Rewards and Puniſhments.*

Here again we are aſſaulted with the old *Paralogiſm*, and therefore muſt diſmiſs it with the ſame Anſwer. The Body without the Soul is capable of neither *Rewards* nor *Puniſhments* ; but in Conjunction with it is exquiſitely ſenſible, and enjoys either. What have we to do to conſider the Body in a ſeparate State ? This is *foreign*, *impertinent*, and beſide the Argument in all reſpects. Our Diſpute lies about the *Good* or *Evil* that Men do in this Life, and that *Remuneration* which according to their Deſerts, ſhall attend them at the *Reſurrection* : In both which the whole Man is concerned, and not one part ; neither the Body

Body without the Soul, nor the Soul without the Body, but both in Conjunction. And though I will not deny, That the Soul while in the Body, may, and does ſometimes act *Abſtractively*, without the *Concurrence* of the Body, in a Spiritual and Intellectual Manner, in good or bad *Deſires*, *Cogitations*, and *Contrivances*, which are by the Philoſophers call'd *Immanent Acts*; and ſo by conſequence has a *ſeparate*, *diſtinct* Enjoyment of *Pleaſure* or *Pain*, according to the Reſult and Nature of them, wholly *peculiar* to its ſelf, and altogether *independent* from the Body; yet all other Rewards and Puniſhments here, are conferred on the Soul by the Mediation of the Body; ſo far is the Objection from being true, as that the contrary is undeniable. As the Body is beholden to the Soul for the Capacity of *Rewards* and *Puniſhments*, ſo all the Rewards or Puniſhments that are or can be placed on the Soul in this Life, are owing to the Body, without which 'tis altogether impoſſible it ſhould be inveſted with either. How is the Soul of the moſt deſerving *Courtier* preferr'd, but by the Body? How is the Soul of the *Valiant Soldier* advanc'd to higher Dignity of Command, but by the

the Body? How is the Soul of the *Learned Doctor* bleſs'd with Plurality of Preferments in the *Church* and *Univerſity*, but by the Body? And ſo in all other Caſes whatſoever. On the other hand, the ſame is no leſs viſible in the Diſtribution of Puniſhments: How is the Soul of the *Malefactor* brought to ſuffer, but by the Body? Ask the *Priſoner* in the *Dungeon*, with his heavy Load of Fetters on, how the *Place* and *Irons* come to affect his *Soul*; he will readily tell thee, 'Tis by the *Body*. Ask the *petty Thief* at the the *Cart's Tayl*, how his Spiritual Part does rue for his Tranſgreſſion, and he'll tell thee, 'tis by the painful *Stripes* inflicted on his *Back*. Ask the Man that has undergone the Shame and Torment of the *Hot Iron*, how the principal Actor in the *Crime* comes to have a ſhare, he will immediately by his woful Experience reſolve the Queſtion, *viz.* by the ſcandalous *Stigma* in his *Hand* or *Cheek*; which to his Anguiſh he has felt, and to his Diſgrace muſt retain. In ſhort, Ask the Man in the *Cart*, tyed with the fatal *Halter*, and juſt ready to be turn'd over, how the firſt and chief *Contriver* of the Offence for which he is condemned, is brought to ſuffer, and he can give

thee no other Anſwer. The Soul is a *Spiritual*, *Intellectual*, *Inviſible* Being, no way ſubject to the *Pleaſure*, or *Juriſdiction* of any Power on Earth; 'tis no way capable of the *Preferment* of a *Palace*, nor of the *Confinement* of a *Priſon*, but above, and out of the Reach of both, and can have no Colour of pretence to any *Rewards* or *Puniſhments* whatſoever, at preſent, (excepting thoſe before mentioned) but in Conjunction with, and by the Mediation of the Body. In Concluſion, our Anſwer here is, 'Tis neither the one nor the other, in a *divided* or ſeparate Senſe, that has a Claim or Title to *Rewards* or *Puniſhments* here; 'tis the *Compoſitum*, the Soul and Body in *Union and Conjunction* together; *i.e.* 'tis the *Man* that can challenge this: And as for an Anſwer to the *Objection*, with reference to the Body after the *Reſurrection*, (which is the main *Subject* of the preſent *Diſcourſe*) if the Body be not capable of *Rewards* or *Puniſhments*, I would fain have the Learned Dr. to tell me, what doth the Body of the *Saint* in *Heaven*, or what makes the Body of the *Reprobate* in *Hell?* Sure I am, becauſe ſo taught by Chriſt himſelf, as two *Evangeliſts* have recorded it (*Matt.* 10. 28. *Luc.* 12. 4.) *That Men*

Men are able to kill the Body, and God is able to deſtroy both Body and Soul. Now you cannot be ſaid, with any Congruity of Speech, to kill that which has no *Senſe*, no *Life*; and what is liable to be deſtroy'd in Hell-fire muſt be allow'd capable of *Puniſhment*, and by unavoidable Conſequence, of *Sin*, whereof this is the *Wages*. In ſhort, this ſacred Authority lays the *Axe* to the *Root* of the *two firſt* Objections, and *fells* them to the Ground. If the Body can be *kill'd*, can be *deſtroy'd in Hell-fire*; it cannot be deny'd to be *ſenſible*, *capable* of *ſinning*, of *doing well*, of *Rewards* and *Puniſhments*. All theſe are manifeſtly imply'd here.

CHAP. VIII.

THat our Bodies are more than Inſtruments only, is a *Truth* that clearly ſhines forth from the Make and Creation of them. Man was brought into the World laſt of all, and therefore muſt be acknowledg'd the moſt *perfect* and *compleat* of all the *Creatures*; He is upon this account, called by the Philoſophers, the *Microcoſm*, the *Little World*, the *Epitome* of the *Greater*: And tho' the Fabrick of all others, (tho' never ſo mean) muſt be own'd to be *ſtupendous*; yet there is certainly ſomewhat in *Humane Bodies*, ſurpaſſing and tranſcendent; if not in the *Matter*, yet in the *Manner* and *Figure* of 'em. The Conſultation of the *Eternal Trinity* about this Affair, imports ſomewhat *ſingular*; a Product more than ordinary.—*Come, Let us make man, (Gen. 1. 26.)* the *Prince*, the *Emperor* of all the reſt. This is taught us in that paſſage of *Elihu* in *Job* 33. 4. *The ſpirit of God hath made me, and the breath of the Almighty hath given me life.* The Expreſſion elegantly

gantly notes the *Exactneſs* of his Frame: Man is the *Maſter-piece* of the *Creation*, (as his immortal Commentator *(Caryl)* has obſerv'd). Our Bodies are *Temples built*, and *Temples ſanctify'd: A living Man*, Geneſ. 2. 7. *Man became a living Soul:* And upon this account the Royal *Pſalmiſt* breaks forth into this ſublime Rapture, *Pſal.* 139. 14. *I will praiſe thee, for I am fearfully and wonderfully made: marvellous are thy Works, and that my Soul knoweth right well. My ſubſtance was not hid from thee though I were made in ſecret, and curiouſly wrought in the loweſt parts of the earth; Thine Eyes did ſee my ſubſtance yet being imperfect, and in thy Book were all my members written, which day by day were faſhioned, when as yet there were none of them.*---- The *Fabrick* of Man is of all other the moſt *exquiſite:* This the Great *Maſter of Phyſick* has profeſſedly aſſerted, in a moſt Admirable Treatiſe of 17 Books; which *Gaſſendus* thinks was penn'd with a Spirit of *Enthuſiaſm*, for the Refutation of the *Atheiſtical* Doctrines of *Epicurus:* and the *Mirrour* of *of Learning*, *(Orig. Sacr.* lib. 3. cap. 1.) calls it the *Hundred and nineteenth Pſalm* in Philoſophy; or, *A perpetual Hymn in Praiſe of the Great Creator; a juſt Com-*

mentary on the former Paſſage of the Pſalmiſt. The whole *Work* is a full and pregnant Demonſtration of a *Deity*, to which end 'tis apply'd by that *incomparable Prelate*, who thereupon thinks it ſtrange that *Phyſicians* of all Men ſhould be *Atheiſts*; who from the Subject of their *Science* have powerful Arguments to the contrary. When we ſhall conſider the *admirable* Contrivance of Man's Body, the *curious* Formation of all its Parts, in order to the various Deſigns, Services, and Uſes of 'em; its aſtoniſhing, and innumerable Excellencies, methinks we ſhould account them more than barely Inſtruments. The *Philoſophers* and *Divines* have entertain'd Nobler Sentiments of it: They have proclaim'd it aloud to be the *One half* of that *finiſhing* Piece, which came laſt out of the Almighty's hands; the *One half* of him, for whoſe ſake and ſervice all others were made; the *One half* of him, who had the *Dignity* to be Lord over all; who by his Frame, Endowments, and Advantages, is directed to devote, and conſeerate his *Whole Self*, all that he has, or is, to the *Honour* and *Glory* of his bountiful *Maſter*.

2. But

2. But if this Consideration will not do, let us for a while contemplate the *Assumption*, the *Incarnation* of our *Blessed Saviour*. He took such a *Nature* as ours, such a Body as ours, with all its Organical Parts. To this purpose he stoop'd to *Bethlehem*; to the *Womb* of a *poor Virgin*, to the *Stable* and the *Manger*; To this purpose, He that *was in the form of God, and thought it not robbery to be equal with God, made himself of no Reputation*, (ἐκένωσε) *emptied* himself, disrob'd himself of his *Divine Dignity*, and took upon *him* the *Form of a servant, and was made in the likeness of man*. St. *John* tells us, *John* 1. 14. That the Eternal *Word that was in the beginning, and created all things, was made flesh, and dwelt among us*: And the Author to the *Hebrews*, *chap.* 2. 16. gives us a Confirmation of it, with an Asseveration, *Verily he took not on him the nature of Angels, but the seed of Abraham*; *i.e.* He was an entire Man like any of us (*sin only excepted*). Nay, what is more, that very Body which he assum'd, in which he *lived*, and in which he was *crucified*, is ascended up into *Heaven*, where he sitteth at the *Right hand of God*, and by the powerful *Rhetorick* of his Wounds,

the *Impreſſion* of which he now retains, is our *Eternal Expiatory Sacrifice*, *inceſſantly* tranſacting the great Work of *Advocation* with his Father, ſtill making *Interceſſion* for us.

By this there is conferr'd on *Humane Nature*, the higheſt *Honour* and *Dignity* imaginable; and this muſt teach us to put a value on our Bodies, and to look upon them as more than *Machines* and *Tools* only. This (if I miſtake not) is an Inference moſt genuine, and naturally flowing from the Premiſſes; and 'tis moſt certainly the expreſs Uſe which the Ancients would have us to make of it. Thus St. *Auſtine*, on the preſent Subject, (*de Verit. Relig.* cap. 6.) *Demonſtravit nobis Deus quàm excelſum locum inter creaturas habet humana natura, in hoc quod in hominibus, in vero homine apparuit: God* (ſaith the holy Father) *hath given us a Demonſtration of the Dignity and tranſcendent Excellency of Humane Nature, in that Chriſt, a* VERY MAN, *lived among Men.* And to the ſame purpoſe another great Author, (*Leo, Serm.* 1. *de Nat. Dom.*) *Agnoſce, O Chriſtiane, dignitatem tuam & divinæ conſors factus naturæ, noli in veterem vilitatem degeneri conſuetudine redire:* i. e. *Chriſt, by taking ſuch a Body, has ſhewn*

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thee the Dignity and Excellency of thine; taught thee not to diſparage, diſ-eſteem it, or uſe it unworthily.

3. But if neither of theſe be ſufficient, come we in the *third* place, to caſt our Eyes a little on the *Redemption*; and in that great Work the *Whole Man* is concern'd. The Prince of our Salvation ſubmitted himſelf to the *Croſs*, and all its *ſhameful, miſerable, painful Appendages*, to become a Propitiation for *Both. Our Bodies as well as Souls are the Price of his Blood:* And can any one then account 'em no more but *Inſtruments only?* The thing is ſo evident, as that I think it needleſs to ſay any more for it; nor can I imagine what can in the leaſt colour be ſaid againſt it.

4. Wherefore I paſs to the *next Argument* under this Head, for Confirmation of the Doctrine in hand; and that is *Bodily Worſhip*. Have not all the *Orthodox* Pulpits *echo'd* and *ſounded* this aloud. How often have we been told, *That we are to ſerve God in our Bodies as well as Souls*; the one is but *maimed* and *imperfect* without the other; the Great Creator has an undeniable and manifold Right

to

to *Both.* How much, the true *Sons* of the *Church* have labour'd in this *Argument*, cannot be unknown to any who know any thing of the *Controverſies* about the *Modification* of Worſhipping God, which has been the grand Subject of the *Diſpute* of this laſt Age. ---- How zealous, good Men have been to relieve that *abuſed* and *miſapply'd* Place, *John* 4. 24. from Captivity, and to diſcharge it from that *hard* and *unworthy* Service which the *Diſſenters* would have impoſed upon it, and compelled it to bear; ſtill aſſerting, that to ſerve God, as (in Truth) we ought, we muſt ſerve him more than in *Spirit only?* How often has that of the Apoſtle been made the *Text*, 1 *Cor.* 14. *ult.* That in God's Service regard muſt be had to *Decency* and *Order?* How often have we been told, that we muſt not make our Approaches to the moſt High in a *ſlovenly manner*, but in the moſt *humble* and becoming *Poſtures:* To give Teſtimony of our *inward*, by the uniform Port of our Outward Man, and to make the Worſhip acceptable and compleat, to be careful to join both theſe together? The truth is, the Body by its ſelf is altogether incapable of the leaſt Performance; for as the *Pſalmiſt* has obſerv'd,

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The dead praiſe not God, neither they that go down to ſilence. But yet we have the ſame infallible *Aſſurance*, that *the living can and do praiſe him:* Do not our *Lips*, *Tongue*, and *Mouth* ſhew forth his Praiſe? Do not our *Hands* ſerve God when we lift them up toward the *Mercy-ſeat of his holy Temple?* Do not our *Feet* bear a *part* alſo here, when they make chearful and direct Paths to *the place where his honour dwelleth?* Do not our *Eyes* and *Ears* go *Sharers* here, when they *behold* and *hear the wondrous things of God's Law*, when they are attentively exerciſed in his *Statutes?* In a word, Do not our whole Bodies engage in this Divine Work, in their *Submiſſions*, *Adorations*, and *Proſtrations* before his *Altar?* What Nonſenſe is it for any Man to imagine the contrary; when we are ſo often and *patheticalky* commanded and called upon by God, in his Holy Word to do it? Not to multiply Authorities here, the *winning* and *endearing* Entreaty of the Great Apoſtle alone is ſufficient, *Rom.* 12. 1. *Wherefore I beſeech you, Brethren, by the mercies of God, that you preſent your Bodies a living ſacrifice, holy, and acceptable unto God, which is your reaſonable ſervice:* And if it be here ſaid, that the Apoſtle by *Bodies* means

means the *Whole Man*, I have no mind to deny the *Allegation*; but I reply, that the Body is alſo concerned, and (as muſt be acknowledged from the Alluſion to the legal Sacrifices) in an eſpecial manner *pointed* at: And if this be not Proof enough, there are other places which cannot be underſtood in any other ſenſe, which refer peculiarly to the Body. Thus the ſame Apoſtle, ſpeaking of the abominable Sin of the *Gentiles*, ſays, *Rom.* 1. 24. *That they did diſhonour their own Bodies between themſelves*; And to the ſame purpoſe he calls upon his *Corinthians* to *glorifie God with their Bodies which are his*; and 1 *Theſſ.* 5. 23. he prays, that their *Spirit, Soul, and Body be preſerved blameleſs to the coming of our Lord Jeſus Chriſt*: Where Both the Objections of the Learned Author are put to ſilence, and quaſhed by one word, *Blameleſs*; which clearly ſuppoſes our *Bodies* capable of doing *well*, or *evil*, of *Rewards* and *Puniſhments*; otherwiſe there can be no *Congruity* in the Diſcourſe of the great *Doctor* of the *Gentiles* (who was brought up at the feet of *Gamaliel*, was ſo Accompliſh'd an *Orator*, as that 'twas one of the three *celebrated* Wiſhes of the great St. *Auſtin*, That he might have ſeen him in the *Pulpit*; nay, what is more, was inſpir'd

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from above): And he must be allow'd by all, to speak at a very impertinent Rate. I cannot see any doubt or difficulty here: The Wicked sin and dishonour God with their Bodies, and that, properly speaking, *by the Lusts of the Flesh*, the ἐπιθυμίας τῆς γαστρὸς, by the *Lusts of the lower Belly*, as the Father calls them: The Sins of *Gluttony*, *Drunkenness*, *Uncleanness*, and a multitude of others. Nay, St. *John* seems to fix Sin more especially on the Body, in his first *Epistle*, *chap.* 2. 16. where he reckons them up under *three* Heads, *All that is in the World*, *the Lust of the Flesh*, *the Lust of the Eye*, *and the Pride of Life*. On the other hand, the Case is altogether as undeniable: The good Man *serves*, *honours*, *worships*, and *glorifies* God with his *Body*, in adorning it with *Sobriety*, *Temperance*, *Chastity*, and other Exercises of *Vertue*; in keeping it *clean*, *swept*, and *garnished*; a fit *Receptacle* and *Mansion* for the Holy Spirit, in a ready Compliance and Conjunction with the Soul in all the Offices of Religion. This most evidently appears to be the Doctrine of our Church, when we are admitted to the highest and neareſt *Communion* with God in the *Eucharist*, by that Clause which is inserted and repeated in both *Forms* of *Administration*;

niſtration; when the Prieſt delivers the *Bread*, He prays, *That it may preſerve thy Body and Soul unto Everlaſting Life*; and again he uſes the ſame *Form* when he gives the *Cup*, *The Blood of our Lord Jeſus Chriſt, which was ſhed for thee, preſerve thy Body and Soul unto Everlaſting Life.* Now to reaſon fairly; Unleſs our Bodies are capable of *Everlaſting Life*, I know not what ſenſe we can make of the Prayer: And if our Bodies are capable of *Everlaſting Life*, as muſt be allow'd, they are neceſſarily imply'd ſubject to *Everlaſting Death*, and by unavoidable Conſequence, muſt be allow'd capable of doing *good* or *evil.* To conclude this, St. *Paul* was ſo throughly convinced of Both, as that he rallies together a multitude of Arguments, to *prevent* the one, and *engage* us in the other.

Firſt, In 1 *Cor.* 6. 13. *The Body is for the Lord*, i. e. 'Twas made by him, and therefore ordain'd and devoted to his Service.

Secondly, *The Lord for the Body*, i. e. He *redeemed* and *ſanctified* it, and ſo has a farther and improved Right to it.

Thirdly, *God will raiſe our Bodies*, v. 14. i. e. The Reſurrection lays a farther Obligation upon us.

Fourthly,

Fourthly, *Our Bodies are the Members of Chriſt*, and therefore they ought not to be the *Members* of an *Harlot*: We ought to keep them clean and pure for his ſake, as Parts of that Society whereof he is the Head.

Fifthly, *He that committeth Fornication ſinneth againſt his own body*; i.e. Though there are ſome Sins without the Body, yet the Sins of *Uncleanneſs* are properly Sins of the *Body*.

Sixthly, *Our Bodies are the Temples of the Holy Ghoſt*, ver. 19. The Sins of our Bodies turn this Holy Gueſt out of doors, and admit another Maſter, making them the Devil's *Brothel-Houſes*, and *Styes*.

Laſtly, *Our Bodies are bought with a price*, ver. 20. Therefore not to glorifie God in own Bodies as well as Souls, ſince by a manifold Right they are both his, is not *ſimply* Sin, but Sin of an *high Degree*, and *deep Dye*; no leſs than the Sin of *Sacrilege*.

After all this, to corroborate the Argument, I might here expatiate upon the great Coſt and Expence which the *Primitive Chriſtians* beſtowed in Embalming their dead Bodies; of which *Tertullian*,

lian, St. *Auguſtine*, and others, give us a large Account, which comes home fully to the Point in hand, and can be apply'd to no other purpoſe. By this Practice of theirs 'tis plain, they look'd upon their Bodies as *perfumed* with their *Graces* here, ſmelling ſweet in their Dormitories, depoſited as in a Bed of Spices, and reſting in full Hope of a Glorious Retribution.

But I conceive I have no need of it; and therefore it may ſuffice only to have noted it.

CHAP.

CHAP. IX.

I Paſs to the Examination of the *Third* and *laſt Objection*, which as a *Bar* lies in our way, and ought to be removed. *If it be Injuſtice in God to puniſh the Soul alone without the Body, in Conjunction with which ſhe committed the Sin; then all the Matter which conſtituted the Body when the ſeveral Sins were committed, muſt be raiſed again, and reunited to the Soul; for if ſome, why not all? But what Monſters of Men ſhould we be in the Reſurrection, if all the Subſtance of which our Bodies conſiſted from our Childhood to our Deaths, ſhould be gathered together, and formed into a Body?*

Without taking notice of the *Severity* of the *Objection*, I ſhall endeavour to give ſatisfaction to it: And,

Firſt, I Anſwer; That the Reſurrection depends upon an *All-ſufficient* and *Omnipotent* Power; and though I cannot tell with what Matter the Bodies ſhall

ariſe, yet every good Man ought to reſt ſatisfy'd in this, That a God of *infinite* Abilities will take care to make good his Word; '*For there are an hundred things* (as the Learned Author has aſſerted, *p.* 221.) *both in* NATURE *and* DIVINITY, *the Exiſtence of which we cannot doubt, and yet the Reaſon of them we cannot comprehend.* Of which he there gives us a multitude of Inſtances, (whereunto I refer the *Reader*) and at laſt reſolves the Reſurrection into God's good Pleaſure, as the Higheſt Reaſon. 'Tis altogether *ſurprizing*, how he came to be ſo *poſitive* here, and in this *difficult* point impoſſible to be underſtood or reſolved by the wiſeſt of Men, to be ſo *magiſterial*; eſpecially conſidering that *unlucky Paſſage* which drops from his Pen, in the Words immediately following, *p.* 222. *I fanſie my ſelf* (Philalethes) *talking to a bold Refiner on the Promiſes and Decrees of Almighty God, and one of thoſe little Nothings that call themſelves Philoſophers, that form to themſelves Notions and Idæa's, then deal with Revelation as the Tyrant did with the poor Innocents on his Bed, either violently ſtretch it beyond its natural Reach, or chop off a part to make it commenſurate to their Intentions.*

I will

I will make no *Animadverſions* here, though I have a fair Opportunity ; but I cannot forbear to ſay, that the Learned Author has made *Monſters* of all Men at the Reſurrection, if it be founded on *Juſtice* contrary to his own Reaſoning, in the places foregoing, where he profeſſes his Ignorance, and challenges the World to give an account of; as ſuppoſing it *impoſſible*: And yet boldly aſſerts *here*, That all the Matter which was of the Body of the Man from his Childhood to his Grave, muſt be rallied together at the Reſurrection, or elſe there can be nothing of *Juſtice* in the Caſe.

But, *Secondly*, I anſwer ; This *Aſſertion* runs Counter to the Doctrine of the *Schoolmen* and *Ancients*, who have with one Mouth determin'd, That the *Child* ſhall not ariſe a *Child*, nor the *Corpulent* Man with his great *Bulk* ; nor he who ſunk under a *Maraſmus*, peep out of his Grave a *Skeleton*. Nor the *Old* Man appear at the Reſurrection with his *Grey Hairs*, or any *Symptomes* of Age ; but all ſhall ariſe (*inter Incrementum & Decrementum humanæ naturæ*) about the Age of 33, in a *perfect State* ; *ſtaturâ quam habuit vel habiturus eſt*, as *Lombard*,

Sent. 4. *Diſ.* 44. *Aug. Civ. Dei, Lib.* 22. *Cap.* 14.

Thirdly, I anſwer; That this is altogether beſide the *Queſtion*; We are to conſider the Body *fallen*, and to prove the Reſurrection of that *ſame* Body, to be joined to the *ſame* Soul, in order to a Judgment; And this is all that in Reaſon can be expected: We are no ways concerned to look back to its *various* and *different* States, from his *Childhood* to his *Death*; if we can produce the ſame *Priſoners* before the *Supreme Tribunal*, there can be no *Injuſtice* in the Thing; for the Learned Author has granted, and *proved that our Bodies, from our Childhood to our Graves, notwithſtanding their conſtant, innumerable, great, and wonderful Changes, are ſtill the ſame.* Pag. 132. Moreover he has granted, *That* (*according to the Suppoſition of Philoſophers*) *tho' the Body be changed once in* ſeven *Years*; (which, *obiter*, I can never believe, and am ſure is impoſſible to be proved) yet he grants *it is ſtill the ſame. That a Man that has kept his Bed for above ſeven Years, upon his Recovery riſes the ſame Man, tho' he have not now one Particle the ſame that he had when he took his Bed*; and he gives

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us the Reaſon of it, *Becauſe the Particles of the Body are gradually changed in a continual Union with the Soul. The Body* (he ſays) *in ſuch a Caſe is the ſame, and may properly be ſaid to raiſe again.* And yet the Learned Author in his Argument here, exacts all the *Matter* which conſtituted the Body, when the ſeveral Sins were committed, to be raiſed again, to be re-united to the Soul; which how congruous to himſelf, and how reaſonable in its ſelf, I leave others to judge.

Fourthly, I anſwer; This *Objection* is too *ſtrict* and *ſubtile*; It *impeaches*, *deſtroys*, and *overturns* all Juſtice upon Earth, and renders it altogether impoſſible: The Reaſon is irreſiſtible; for there are *fleeting Particles* of Matter, which conſtantly *come* and *go*, *ebb* and *flow* in our Bodies, through the whole Courſe of our Lives, ſo that the Man is not *to day* what he was *yeſterday*, nor will be to *morrow* what he is *to day*. This is more manifeſt in *long Impriſonments*; The *Malefactor* frequently comes into *Gaol*, *plump* and *hail*, full of *Fleſh* and *Blood*; but by his long Confinement is *emaciated*, and appears at the Bar quite another Thing: Yea often times it ſo happens, that he is ſo

much impair'd in his *Health*, *Strength*, *Conſtitution*, and *Complexion*, that he is unavoidably dropping into the *Grave* without the Help of the *Gallows*; and yet no Man ever queſtions the Juſtice of his Execution.

Sir *Walter Rawleigh* was beheaded for a Crime committed above 20 Years before, and though (according to the Imagination of the Philoſophers above-mentioned) this Body muſt be *thrice* changed in this Interval; yet the Equity of his *Sentence* was never doubted. The like might be obſerved of *Mary* Queen of *Scotland*. ----- The *Annals* of all Nations overflow with Examples of Criminals whoſe Puniſhments have been a long time protracted without the leaſt ſuſpicion of Injuſtice.

Fifthly, Therefore I anſwer plainly, by denying the Conſequence, *viz.* That it does no way follow from the Principles of Juſtice, *That all the Matter which conſtituted the Body when the ſeveral Sins were committed, ſhould be raiſed up again*; My Reaſon is, becauſe *much* if not *moſt* of this *Matter* is *accidental* to the Body; foraſmuch as 'tis plain, the Body can be, and oftentimes is without it. What frequent and conſiderable Alterations all Men undergo in this reſpect, is abundantly

dantly confirmed by the Experience of all. Most Men generally are well fleshied in *Summer*, but in the Time of *Winter* fall away. And this is more visible in the Cattle of the Field, being for the most part *Fat* and *Full* in the *Hot* Season of the Year, which affords plenty of *Grass* and *Food*: But when the *Frost* and *Snow* comes in upon them, and diminishes their Pasture, then they *pine* away, and are often starved. Men owe the *Dimensions* of their Bodies in a great measure to their *Ease*, *Health*, *Prosperity*, and *Affluence*: Whereas *Hunger*, *Cold*, *Want*, *Poverty*, *Diseases*, will make them *dwindle* and bring them down to nothing but *Skin* and *Bones*. To this purpose I am sure, I have long since met with the *Determination* of the *Royal Society* in their Philosophical Transactions, *namely*, *That the Fat and Corpulency of a Creature is nothing but the Repletion of the* Parenchyma: And that they would undertake to make a *Dog* or an *Horse*, *Fat*, *Fleshy*, and *Full* in a very few Days. There is no necessity then for all the *Matter* to be rallied together at the Resurrection; because much of it is *Accidental*, not *Essential* to the Body: It has been, is, and may be without it. Our Doctrine then

muſt ſtand in ſpight of this Shock and Aſſault. The Juſtice of God is ſecured, and the Saint in no manner of Danger of mounting from his Grave a *Monſter*; nor the Sinner neither in this, though he muſt be acknowledg'd ſuch in the worſt of ſenſes.

Laſtly, If all that has been hitherto ſaid cannot put the Objection to ſilence, I will preſume to borrow the mighty Sword of our *Opponent*, which alone can do the Work, and as effectually as that of *Goliah*, cut off this *Monſtrous Head*. *Pag.* 187. his Words are theſe; "It is farther to be conſidered, that "though the ſame Body that died is to "riſe again, yet it is not neceſſary that "all the Particles of it ſhould be raiſed "up; 'tis enough that ſuch Particles are "raiſed, as made up the *integrant* and "neceſſary Parts of the Body. By *ne-"ceſſary Parts*, I mean thoſe which re-"main after the utmoſt degree of *Mace-"ration*, without which the Body would "not be *integrant*, but *imperfect*; and "theſe are chiefly the *Bones*, the *Skin*, "the *Nerves*, the *Tendons*, the *Liga-"ments*, and *Subſtance* of the ſeveral Veſ-"ſels; as long as theſe, and all that are

neceſſary

" neceſſary to Life remain, the Body is " truly *whole*, though never ſo much *ma-* " *cerated*; all the *Fleſh* that is added " makes nothing to the *Wholeneſs* or *In-* " *tegrality* of the Body, though it con- " duce to Strength and Ornament. ---- And by and by he adds, " If the Bo- " dy be *extremely maciated*, I do not " doubt but in the Reſurrection it " will be reſtored by *foreign adventitious* " *Matter*, to its due and juſt Proportion: " So in Bodies that are *full* and *fleſhy*, " there is a great deal of Subſtance that " is not neceſſary, which if it become the " Fleſh of another Man, the Body may " be raiſed up without it, and yet be " *Phyſically whole*, and truly the ſame. " In Bodies that are *fat* and *groſs* there " is doubtleſs a great deal *ſuperfluous*, " which will never be raiſed up; though " it were never made the Ingredient of " another Man's Body.

CHAP.

CHAP. X.

HAving conſider'd the *Objections*, I'm to wait on the Learned Author in what remains, who is labouring to find out a Reaſon of the Reſurrection of the Body, as indeed he is obliged; ſince he has taken away the *main Pillar*, and laid that aſide: In order whereunto he tells us, *pag.* 211. *That the Soul does not die with the Body, as ſome ancient Hereticks and Arabians held.*---- This is an Opinion too *ridiculous* to be confuted. Then *pag.* 212. he tells us, *That the Soul does not ſleep until the day of the Reſurrection, as the* Pſychopannychiſts *imagined.* All that is to be ſaid here is, That this is a *Notion* ſo manifeſtly *falſe*, ſo *contradictious* to Scripture, and has been ſo *fully* confuted by many Learned *Pens*, particularly by the incomparable *Divine* of *Geneva*, in a Treatiſe profeſſedly written againſt it, as that there is no more to be ſaid here. He comes thence to conſider the Opinions of *Tertullian*, and they are divided into *three* Ranks.

Firſt,

First, He asserts the *Sensibility* of the *separate* * Soul, *That it is of its self capable of Rewards and Punishments; is actually in some measure comforted, or tormented before the Resurrection.*

There are a multitude of other Passages of the same Father which testifie the same †. And no doubt but that this great Father is *Orthodox* here.

Secondly, Notwithstanding in other places he seems to set up a quite opposite Doctrine, *viz. That the Soul is not capable of suffering without the Body*; and this he makes the Reason of the Resurrecti-

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* Omnes ergo animæ penes inferos? inquis. Velis ac nolis, & supplicia jam illic, & refrigeria. ——— Cur enim non putes animam & puniri & foveri in inferis, interim sub expectatione utriusque judicii. ——— Novit anima apud inferos & dolere & fovere sine carne. *De Anim. cap.* 58.

Again. Simplicior quisquis fautor sententiæ nostræ, putabit carnem etiam idcirco repræsentandam esse in judicio, quia aliter anima non capiat passionem tormenti seu refrigerii, utpote incorporalis: Hoc enim vulgus existimat. Nos autem animam *corporalem* & hic professitemur, & in suo volumine probamus, habentem proprium genus substantiæ, soliditatis, per quam quid & sentire & pati possit. Nam & nunc animas torqueri, foverique penes inferos licet nudas, licet adhuc exules carnis, probavit Lazari exemplum. *De Resurr.* c. 17.

† *De Anima*, cap. 7. & 9. 55, 56, 58. & alibi.

on

on (*a*). And elſewhere he aſſerts the Neceſſity of the Reſurrection, becauſe the Soul without the Body is not capable of *feelling* either *Pleaſure* or *Pain* (*b*).

I ſhall reſerve what I have to ſay to *This*, to the *laſt* place, and take leave to invert the Order, and conſider the other Opinion before it, conceiving it more ſuitable and methodical to the Argument in hand: And that is,

Thirdly, He owns, "That *ſeparate* "Souls are *actually* (*c*) rewarded or pu- "niſhed before the Reſurrection; and he "ſays 'tis for thoſe *good* or *bad* things "it

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(*a*) *Apol.* cap. 48. Certè quia ratio reſtitutionis deſtinatio judicii eſt, neceſſario idem ipſe qui fuerit exhibebitur; ut boni ſeu contrarii meriti judicium a Deo referat. Ideoque repræſentabuntur & corpora. Quia neque pati quicquam poteſt anima ſola ſine materiâ ſtabili, id eſt, *carne*, c. 48.

(*b*) *Teſtim. Anim.* c. *ult.* Affirmamus te manere poſt vitæ diſpunctionem, & expectare diem judicii, próq; meritis aut cruciatui deſtinari, aut refrigerio, utroque ſempiterno. Quibus ſuſtinendis neceſſario tibi ſubſtantiam priſtinam, ejuſdémque hominis materiam & memoriam reverſuram, quod & nihil mali ac boni ſentire poſſis ſine carnis paſſionalis facultate.

(*c*) *De Reſurr. carn.* cap. 17. Porrò ſi hæc (cogitatus, concupiſcentia, voluntas) ſatis eſſent ad plenitudinem meritorum, ut non requirentur & facta, ſufficeret in totum anima ad perfectionem judicii, de his judicanda, in

"it did without the *Concurrence* of the "Body. He farther ſays, "That tho' "the Soul be in its own Nature capable "of *Rewards* or *Puniſhments*; yet it "is not ſo fully capable as when *uni-* "*ted* to the Body. It is capable of "greater Pleaſure or Torment when uni- "ted to the Body, than in a State of *Se-* "*paration*; and therefore for thoſe things "which the Soul did in Concurrence "with the Body, muſt be *puniſhed* and "*rewarded* in the Body, that the Plea- "ſure or Torment may be perfect.

The Learned Author's Animadverſion on this is, *p.* 217. *But this is very precarious; and if once it be granted, that the Soul is in its own Nature, without an organized Body, capable of Rewards and Puniſhments, it cannot be denied, but that it is of it ſelf capable of being fully Rewarded and Puniſhed.*

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in quæ agenda ſola ſuffecerat. Quum verò etiam facta devincta ſint meritis; facta autem per carnem adminiſtrantur; jam non ſufficit animam ſine carne foveri; ſive cruciari, pro operibus etiam carnis, *etſi habet corpus, etſi habet membra; quæ proinde illi non ſufficiunt ad ſentiendum plenè*, quemadmodum *nec ad agendum perfectè*. Denique, hæc erit *ratio* in ultimum finem deſtinati judicii, ut exhibitione carnis omnis divina cenſura perfici poſſit.

I anſwer: Not to take any notice of the *Tertullianicum* (as his Learned Commentators call it) of the groſs *Nævus* here, *etſi habet corpus, etſi habet membra*, which the Father applies to the Soul in a ſeparate State, and is by no means juſtifiable: Nor to undertake a Defence of him here or elſewhere, in an exact, ſtrict and rigid ſenſe; for 'tis well known, that this *African Father* is the moſt dark, abſtruſe, and intricate of the *Latin* Fathers, makes uſe of uncouth, *obſolete Words*, which will no way bear a full and exact, but require a moderate and ſober Interpretation.

Premiſing this, I cannot ſee how he is in the main here *precarious*; to my Underſtanding there is no *begging* at all in the Caſe: The Doctrine ſeems ſound and approvable, ſupported and maintained by the *Ancients*, who accordingly have placed the departed Souls in *Abraham's Boſom*, in *Paradiſe*, in *outer Porches*, in *Receptacles*, *under the Altar*, the *Promptuary of Saints*, the *Earneſt of the Kingdom*; with a multitude of other ſuch Expreſſions to the ſame purpoſe. 'Twere eaſie here to fill up a great deal of *Paper* with the Names and Authorities of the moſt conſiderable *Pillars* of the Church, who have

have eſpouſed this Opinion ; but I induſtriouſly avoid the Vanity of it, and think it altogether needleſs in the preſent Diſpute, becauſe the Learned Author, ſpeaking of the *Opinion* of Pope *John* XXII. tells us, *That he only held that the Soul does not at all enjoy the Beatifick Viſion before the Reſurrection* ; and for Confirmation of it, adds, *pag.* 212. *This indeed was the Opinion of the Primitive Fathers.*

And albeit this Doctrine was *Cenſur'd* and *Condemn'd* in the *Council* of *Florence*, yet this can have no Influence on us, who know too well what this Council was, and the *Age* of it. And though it prevail with thoſe of the *Church of Rome*, yet 'tis obſervable, how that even the Learned Men that are *Bigotted* to that way, do not ſtick to give us their Approbation of it. *Meminerint hunc errorem non efficere pietati, & eruditioni tam illuſtrium ſcriptorum*, ſaith *Pamelius*, i. e. *This Opinion is no prejudice to the Piety and Learning of thoſe Great Men :* And another Eminent Writer of that Church calls it, *Pia & beata opinio veritati facile reconciliabilis per duplicem beatitudinem perfectam & imperfectam* ; *An holy and bleſſed Opinion, eaſily reconcileable to the Truth, by*

by the diſtinction of a perfect and imperfect Happineſs: So that the difference between the Opinion and Council ſeems to be only about the *Place*, in the *Condition* both agree. About the Capacity of *Separate* Souls, I am not willing to diſpute, 'tis too ſublime a Subject, and above our *mortal Reach*. Nor will I eagerly contend for the *Place*, where (upon their diſlodging here) they are diſpos'd of: But this Opinion I readily embrace, *That before our Saviour's Aſcenſion they were not admitted into Heaven*, whatſoever they are ſince: Nor will I preſume to determine for what Things the happy Soul is rewarded; nor on the other hand, for what the Soul of the *Reprobate* is puniſhed; but ſo far I conceive it to be plain, and allowed by the Concurrence of all, *That Both at preſent have their different Enjoyments, though imperfect*. So that in my Apprehenſion the Conſequence of the Learned Author does *Claudicare*, ſtand in need of a *Crutch*; it is and always will be a *Cripple*. The Soul of the Saint is at preſent admitted to Happineſs, I ſee nothing in Reaſon from hence to infer;----- Therefore 'tis capable of being fully rewarded: On the other ſide, the Soul of the Sinner is in its Separate State capable of Puniſhment,

ment; *Ergo*, 'tis capable of being fully puniſhed. I muſt freely ſay, I cannot ſee the leaſt colour for the Inference; Where-ever the Soul of *Lazarus* now is, it muſt be (without doubt) allowed by all to be *happy*; but that it is as *happy* as it will be after the *Reſurrection*, I utterly *deny*. On the other ſide, That the Soul of the *Rich Glutton* is now in a State of *Puniſhment*, muſt be readily aſſented to; but that it is in a full, compleat *State*, will, can, muſt never be granted. This Aſſertion runs againſt the ſtream and current of *Reaſon*, *Scripture*, and *Antiquity*; as will moſt manifeſtly appear in the Examination of the other Opinion of *Tertullian*; which I now come to conſider.

Thirdly, He ſeems to affirm in the Paſſage *above-cited*, That the *Soul is not capable without the Body of Pleaſure or Pain, of Puniſhments or Rewards, and therefore concludes for a Reſurrection*: 'Tis beſide my intent to attempt the *Defence* of this *Doctrine*, tho' the *Centuriators* have undertaken it: And if the *Fire* of *Hell* be *real*, (as I believe no one will deny, becauſe conſtantly ſo repreſented in the

Scriptures) it would *gravel* the moſt accompliſh'd of Philoſophers, from the Principles of *Natural* Philoſophy only, to reſolve how this *Fire* can affect, and reach the Soul; how a *Material* can *act* upon an *Immaterial*. Beſide there are no mean Authorities, and not a few neither, to be produc'd, who have aſſerted much the ſame thing: Thus *Maldonate*, as Learned a Man as moſt, and incomparably well read, aſſures us, *in Matt.* 8. 29. *Mirum quanto conſenſu pleriq; veteres Authores docuerint, dæmones ante diem judicii non torqueri* — It was, it ſeems, the general Doctrine, That the *Damned were not puniſhed before the Day of Judgment*; which how it is to be underſtood he there tells you. Notwithſtanding all this, I think the foreſaid Paſſage, in a *ſtrict*, *literal*, *groſs* Senſe, by no means *defenſible*; we muſt give ſome *Grains* of *Allowance* to the Writings of this Father, or elſe we ſhall make mad Work. We muſt conſider the *Drift* and *Carriage* of the Diſcourſe, expound one Paſſage by another, and judge *charitably* of all; and then the Meaning will be plain. One while he allows the *departed Souls*, according to their different Deſerts, a *preſent* Portion of

of Pain or Weal: Other while he ſays, That *the ſeparate Souls* are rewarded or puniſhed at *preſent* for the good or bad things they did without the concurrence of the Body; and that tho' they are capable without the Body of Pleaſure or Pain, yet they are not ſo fully capable as when united to it. In other places he ſeems to affirm the quite contrary, *viz.* That the Soul is not capable of ſuffering at all without the Body; that in a divided State it can feel neither Pleaſure nor Pain, and upon this account concludes the Neceſſity of a Reſurrection. Now to a favourable Reader, who ſhall govern himſelf (as in reaſon he is obliged) ſuitable to the method but now laid down; here will upon mature deliberation appear no Contradiction, no Inconſiſtency in all this; the one leads us to the underſtanding of the other. The ſeparate Souls tho' in ſome meaſure they do now partake of Rewards and Puniſhments, yet they are in a manner nothing, in compariſon to what they ſhall be; the Height and Accompliſhment of both awaits the *Reſurrection*; when Body and Soul ſhall be again united, then and then only the Condition of all ſhall be *compleat*.

And that this is the Meaning of this Ancient Writer, is abundantly evident, not only from the whole *Thread* of the Diſcourſe, but alſo from ſome plain Paſſages in it: As, *ad perfectionem judicii*, the Body is required to make the Judgment *compleat.* —— And again, *Quæ proinde illi non ſufficiunt ad ſentiendum plenè quemadmodum neq; ad agendum perfectè:* i. e. *The Members of the Soul* (as he expreſſes it) *are not of themſelves ſufficient to enjoy or ſuffer fully.* Nay, there are many other Paſſages frequently occurring, which as a *Key* open the *door* to the Senſe here; as the places above noted, where he again and again allows the ſeparate Souls capable of Pleaſure or Grief without the Body: That they can *feel*, or *ſuffer* any thing, *licèt exules carnis*, without the Body.

I ſhall neither trouble my ſelf nor the Reader but with *two* places more, and they are both in one Chapter, (*Reſur. Carn.* cap. 17.) *non quâ ſentire quid ſine carne non poſſit, ſed quâ neceſſe eſt illum cum carne ſentire:* And again, *Ad perficiendam autem operam carnis expectat, ſic itaq; ad patiendam ſocietatem carnis poſtulat, ut tam* PLÆNE *per eam pati poſſit, quàm ſine eâ* PLÆNE *agere non*

non potuit: The bleſſed Soul to make up its Happineſs full, requires the Society of the Body; and on the other hand, the condemned Soul in its Torments, calls for the Fellowſhip of the Body, that the Puniſhment might be compleated in both parts, in conjunction of which their Sins were committed.

This then being allowed to be the Senſe of the Father (as I do not ſee how it can well be denied) *viz. That the Soul is not capable of Rewards and Puniſhments without the Body: but by no means (as the learned Dr reports it p. 214;) That the Soul is not capable in its own nature without an organized Body of any Perception; how, that it is not capable without an humane Body of either Rewards or Puniſhments.* This ſeems to be a too rigid, extream, and unreaſonable Conſtruction of thoſe paſſages, and woud unavoidably involve the Father in the other *Errors* of *the Death of the Soul, or the ſlumber of it.* But though the Learned Author does repreſent the Opinion of *Tertullian* in this matter thus *ſeverely*, yet he confeſſes this notion very conſiſtent with the Doctrine of the *Reſurrection*, and the General Judgment that is to follow after it; but he has this to object againſt

it *pag.* 24. *I know not how to make it consistent with some other places of Scripture; here lies the difficulty, the Scripture is plainly against it.* I confess it does not well accord with it, as it is here represented; and I cannot for my Heart imagine how he came to interpret the Father so grosly Erroneous here who has produced so many places wherein he loudly proclaims the contrary, and plainly and fully expresses himself: in which if we take him, as by all means we are obliged to do, *viz. Of the imperfect state of the Soul in its separation, that it is not capable of being fully rewarded or punished without the Body.* I see nothing amiss here, this *Opinion* must be allowed consistent with the Doctrine of the *Resurrection* and the General Judgment which is to follow after it, harmoniously correspondent with the Analogie of Faith, and the holy Scriptures; even those very places which are alledged by the Learned Author *pag.* 215. Thus, in that of our Saviour to the Penitent Thief, *This day shalt thou be with me in Paradise*; in which Words there is a Promise of an happy injoyment to his dislodging Soul, but an *imperfect* one, for we can Understand *Paradise* in no other sence but what imports either the *Place* or *Condition*

on of the happy ſeparate Souls, a place, undeniably different from Heaven; a Condition of happineſs in hand, but far ſhort and inferionr to that hereafter. The Soul of the *Celebrated Penitent* was immediately upon its departure, inveſted with a ſtate of Bliſs, but the full meaſure of it cannot be expected before the *Reſurrection*, Thus alſo in the ſecond Scripture, *Phil*, 1. 23. where St. *Peter* wiſhes *To depart and to be with Chriſt, which is far better.* The Expreſſion clearly intimates an happineſs which would accrue to his Soul by his diſſolution, far above any thing that this World could afford, as is Emphatically expreſſed in the Original by the *double comparative* πολλῶ μᾶλλον ἄμεινον The Soul of the great Apoſtle where-ever he be, is without diſpute glorioufly happy; yet (this is certain) that it cannot arrive to the fulneſs of it, before it be united to that Body which was his *Faithful Companion and Partner*, in all his *Perils, Dangers, Hardſhips, Sufferings, Conflicts, Labours* here. And ſo in the third place, *Rev.* 6. 10. in which the Souls of the Martyrs are repreſented from under the Altar, loudly crying for Judgment. This Text to me

is one of the moſt undeniable and *adæquate* proofs of both the *Doctrines* under preſent conſideration; for as on the one hand it ſtrongly eſtabliſhes the bleſſed injoyment of the ſeparate Souls, ſo on the other it will not ſuffer us to doubt of their imperfect ſtate: The completion and height of happineſs is put off to the great *Day of Recompenſe.* The Text is full, and deſerves to be conſidered: *I ſaw under the Altar the Souls of them that were ſlain for the Word of God, and for the Teſtimony which they held; and they cryed with a loud Voice, ſaying, How long, O Lord, Holy and True, doſt thou not judge and avenge our Blood on them that dwell on the Earth: And White Robes were given to every one of them, and it was ſaid unto them, that they ſhould reſt yet for a little Seaſon, until their fellow Servants alſo and their Brethren, that ſhould be killed, as they were ſhould be fulfilled.* Where every Word and Clauſe makes for our purpoſe. Whether we underſtand it (as ſome) of their Bodies, by a *Proſopopeia*, ſpeaking from their Graves, or of their Souls which are ſaid to be under the Altar, *i. e. Under the Protection of Chriſt*, as a Learned Critick does comment

ment it: *And they cryed with a loud voice*, which in my apprehenſion imports not ſo much the *multitude* of them (an interpretation much eſteemed by ſome) as the *vehemency* and *intention* of their deſire which is for juſtice; and that chiefly in reference to themſelves; Namely, that God would tranſlate and advance them to that *Happineſs* which he has promiſed, and they *deſiringly* do *deſire*. This exactly ſuits with all that follows after. They had at preſent the *Character*, the *Livery*, the *Priviledge* of Saintſhip, the *earneſt* of it: But the full of their Reward, they were not to receive until the time of Harveſt, the *laſt Day*, when both Parts were to meet again, and when the Noble Army of Martyrs (all Conflicts and Fighting being for ever done away) ſhould in one *Body* aſſembled, be *Crown'd* and *Triumph* together. Excellent is the animadverſion of *Gregory the Great* on this place (*Præf. in Job.*) *Singulæ ſtolæ quia adhuc ſolâ mentis beatitudine perfruuntur, binas vero accepturi ſunt quando cum gaudio perfecto animarum, etiam incorruptione corporum reſtituuntur*, i. e. The Souls under the Altar have *ſingle Robes* now, their

their Souls are admitted to an incohate imperfect Happineſs; but *double* Robes hereafter, at what time, their Bodies made incorruptible ſhall be reſtor'd to their Souls; the glory and joy of both ſhall be complete. In ſhort, that the injoyment of thoſe Bleſſed Souls here at preſent is *imperfect*; is plainly intimated by their cries, (both the *matter* and *manner* of them, they are repreſented crying with *a loud Voice*, and that for *vengeance*;) and is formally expreſſed in the anſwer made them ---- *they were to reſt yet for a little Seaſon, untill their fellow Servants alſo and their Brethren that ſhould be killed, as they were, ſhould be fulfilled.*

For farther confirmation of this Doctrine, which is of no ſmall moment in our preſent Argument; I cannot but recommend that moſt full and excellent paſſage of the Learned * *Grotius*, in that place above cited.

" The

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* In *Mat.* 22. 32. Naturalis amor corporis quem in animo omnes deprehendimus, oſtendit animam humanam eſſe οὐσίαν ἀτελῆ quæ corpus perficiendo ipſa ſimul perficitur finis ſui adeptione: ——— Æquitas non patitur ut corpus, quod animi imperio multa moleſta ſuſti-

" The Natural love which we all by " experience find our Souls to have toward " the Body, is an undeniable evidence that " the Soul is in it ſelf an IMPERFECT SUB- " STANCE, which by perfecting the Bo- " dy, is it ſelf alſo perfected by obtaining " its end. Beſides JUSTICE will not al- " low, that the Body, which by the con- " duct and command of the Soul has en- " dured much, born the greateſt part " of all difficulties and conflicts here; " ſhould have no ſhare in the Reward. --- " Add to this, That it is not to be ima- " gined but that the Supream Creator " ſhould propound ſome great end in " erecting HUMANE NATURE; and " that can be conceived to be no leſs than " the Happineſs of the WHOLE MAN: " Now the Happineſs of a part cannot be " the Happineſs of the WHOLE; but God " made the WHOLE Man. Thus this moſt Excellent Man reaſons on our ſide. To the ſame purpoſe we may not

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ſuſtinet non etiam partem ferat premii. Adde quod humanæ Naturæ a Deo condita neceſſe ſit finem aliquem propoſitum, qui ne fingi quidem poteſt alius quam Beata vita *totius hominis*, nam finis partis alterius non eſt finis *totius*, at *totum* hominem Deus condidit.

omit

omit the * *Notion* of the *Philoſophers* and *Schoolmen*, (which the Learned Author knows much better than I can tell him) *viz.* "That the Soul hath as natural an "inclination tō be united to the Body, as a "light thing to mount upward; beſide, if the Philoſopher had been ſilent, this Truth is undeniably eſtabliſhed from the ſacred Authority but now alledg'd, *viz.* The earneſt *cries*, and longing *deſires* of the Souls under the Altar, to be again united to their Bodies.

Nay this Doctrine has not only been conſtantly maintained, but alſo carry'd on and advanced by the *Schoolmen*; who in this point are expreſs and full, *That the happineſs of the Saints ſhall be greater at the Day of Judgment than now it is or can be*; and they are ſo liberal withal as to give us the manner and reaſons of it, why it is ſo, and how it is brought about; † *i. e. It is extenſively augmented*

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* Anima aptitudinem & inclinationem habet, ad corporis unionem ſicut leve ſurſum. *Aquinas* 1æ. Q. 7. 1 & 6m.

† Extenſive augetur in corpore extenſive in animà quia anima gaudebit de bono corporis: intenſive quia eſt corporis perfectibile omnis pars imperfecta eſt & completur in toto. *Aquin.* Suppl. Q. 93.

in

in the Body which before lay in the Grave under the enjoyment only of a negative happineſs; in an exemption from pain and a reſt from all its *labours*: But is in reunion admitted to a *poſitive one*; is after a long ſeparation placed in copartnerſhip with the Soul, *2ly*, 'tis *extenſively augmented* in the Soul which rejoices at the new *Nuptials*; has no ſmall ſatisfaction, complacency, pleaſure, in the advancement and injoyment of his *Bride*, after ſo long a ſeparation and *Divorce*. When two intimate Friends that have not for many years ſeen one another, happily meet again, how great, how raviſhing, how ſuperlative is their Joy? if there be joy in Heaven over one ſinner that repenteth, as we are ſure there is, *Luk.* 15, If it be one part of the happineſs of the Inhabitants of that *Jeruſalem* that is above, that they ſhall know their ancient Acquaintance and Relations with whom they have lived on Earth, and *ſit down* with them there, praiſing, exalting, congratulating each others condition, as is by many aſſerted, and is not at all improbable. This offers fairly for the proof of what the *Shools* have here determined; who in the procedure of the Argu-

Argument further tells, *viz. That the Happineſs is* intenſively *alſo advanced:* Forasmuch as *the Soul makes the Body perfect*; for the ſupport of which they produce the known Axiom which is allowed of in all other caſes, and therefore ought to paſs muſter here; *That every part is by its ſelf imperfect*, 'tis perfected *in the whole.* 'Tis true, if we conſider the Body as it is repreſented by the *School of Plato*, a *Sepulchre*, a *Priſon*; or really as it now is, a ſink of Infirmities, Diſeaſes, and Indiſpoſitions; an heavy *load and weight*, *preſſing down the Soul.* I do confeſs I ſee nothing *Beautiful* or *Charming* to make the Soul in love with it. But when we ſhall draw the *Curtain*, and change the *Scene*, when we ſhall contemplate the *glorious qualities* wherewith it ſhall be enobled after the *Reſurrection*, *when this corruptible ſhall have put on incorruption*, *and this mortal have put on immortality*; when it ſhall have obtained a moſt perfect *Victory* not only over Death, but all its troubleſome antecedents and conſequences alſo: the known miſeries of this Life, and the calamities of the Grave; when, I ſay, the Body has ſurmounted all theſe, and ſits above 'em; this muſt induce us

ſtrongly

ſtrongly to conclude for the Argument in hand. If this be the caſe, (as in Truth it is) the Happineſs of the Saint muſt be advanced to ſuch a degree, as ſurpaſſeth our underſtanding: All that we have to do is for ever to *admire* and *adore*. To conclude this part, 'tis a Truth too plain to be diſputed, *That the ſeparate Soulson all hands are not under the full injoyment of either Rewards or Puniſhments:* That this is the caſe of the Damned Spirits, needs no laborioufneſs of proof, the *ſingle* interrogation of thoſe diſpoſed in the Goſpel, *Mat.* 8. 29. *Art thou come to torment us before the time?* Alone is ſufficient; nor have we leſs evidence on the other hand. Where-ever the Souls of the departed Saints under the Law were, 'tis certain they were not in Heaven; for the Captain of our Salvation was the firſt that opened thoſe *everlaſting Doors*, and made his entrance there; that went before to provide *manſion Places* for his Faithful ones. Wherever the Souls of the Goſpel-Believers, ſince departed, have their Reſidence, though (as I believe, notwithſtanding the determination of the Council of *Florence*, and others) we can conclude nothing of certainty here;

here; nevertheleſs we have ſo much evidence that their *State* is imperfect; as that I do not ſee how any Man can have the forehead to deny. The *Nail* of this Doctrine is immovably faſtned by the Author to the *Heb.* 11. and *laſt*, where after he had given a large *Catalogue* of the moſt renowned Saints departed, together with the Records of their moſt noble Atchievements; ſays expreſly, *That all theſe having obtained a good report, through Faith, received not the Promiſe; God having provided ſome better things for us, that they without us ſhould not be perfect.* In the meaning of which place there can be no doubt, becauſe the ſtream of Interpreters here run in one Channel, altogether undivided; all agreed that this is the ſence. --- "The Conſummation of the "Happineſs of thoſe under the Law ſhall "not prevent thoſe under the Goſpel; the "Day of Judgment is the ſtated time of "both, when there ſhall be a general Reſur-"rection: The accompliſhment of the "great Patriarchs under the old diſpen-"ſation, muſt await ours under the "new; the Labourors that entred the "Vineyard the firſt Hour of the Day, "ſhall not be paid off before thoſe that

"came

'came in the laſt Hour; the wages of 'all is not to be expected before the end "of all; The Promiſe refers to the Reſurrection, (as was noted in the Preamble) and is put for the *Thing Promiſed*; which can be no other than the Glorification of our Bodies in conjunction with our Souls, and this makes the Happineſs compleat; which ſhall not be conferr'd on ſome, before others, but ſhall be beſtowed on all aſſembled together in a Grand Conſiſtory at the laſt *Audit*. This alſo is the profeſſed Doctrine of our Church, as ſhe has Taught and Injoyned us in her Liturgy to Pray, ----- *Beſeeching God of his Gracious Goodneſs, ſhortly to accompliſh the Number of his Elect; and to haſten his Kingdom; that we, with all thoſe departed in the true Faith of his Holy Name, may have our perfect Conſummation and Bliſs both in Body and Soul in thy Eternal and Everlaſting Kingdom.* A moſt Heavenly Prayer; this being incomparably the beſt *Shield, Buckler*, the beſt *Antidote* and *Preſervative* againſt the loſs of Friends, or the Conſideration of our own approaching Mortality, (with reſpect both to our ſelves and others) to bouy up our Spirits amidſt the Melancholy Apprehenſions of the Rotten-

teenneſs and Miſeries of the Grave, and exalts us above the Worms, and Corruption of it; directing us aſſuredly to know and believe that there is a time coming, when there will be an *happy meeting* of both (though they are now with Grief and Reluctancy divided) when the happineſs of both ſhall be *complete*: And this is an Authority undeniably Authentick, and muſt (for any thing I can ſee to the contrary) ſtrongly and irrefragably eſtabliſh the Doctrine contended for, *viz. That our Bodies are capable of Rewards and Puniſhments hereafter of doing Well or Evil here.*

CHAP.

CHAP. XI.

THE Learned Author having laid aſide the Opinions of *Tertullian*, as not ſerviceable to his purpoſe; not affording him a *Satisfactory Reaſon* of this *Decree* of Almighty God concerning the *Reſurrection*: To give a true Accounr of it, thinks it neceſſary to mount a little higher, and to look a little farther and paſſing by many conjectures, which he finds in the Schools, and in ſome of our Ancient Writers, and among the *Jewiſh* Maſters; *p.* 217. *lays before you his own Thoughts*; and here *he aſſigns three Reaſons why God has been pleaſed to decree, that the Soul in the Day of Judgment ſhall be again united to a Humane Body* In diſcuſſing of which, I ſhall beg leave to invert the order of them, as more ſuitable to the method of my Diſcourſe, and for the advantage of my preſent Argument; which (if I miſtake not) will gain one of thoſe Reaſons over to our ſide and

party, as falling over to it, and therefore ought to go together.

The laſt Reaſon, which I here place firſt, why God will reſtore us to our Humane Nature, and why he will raiſe up the very ſame Body is, *p.* 219. He Will Because He Will, *a very bad Reaſon for the Actions of Man, but a very good one for God's; he will becauſe he hath Promiſed:* Which the Learned Author irrefragably confirms from what follows, *p.* 222. which I conceive my ſelf obliged to tranſcribe; and is as follows, ---- "I "am the Lord, I have ſaid it, and who "can ſay, *What doſt thou?* There is no-"thing that God does, but he does for "a very good reaſon: And who are we, "that we ſhould call him to an Account "for what he does? His Ways and his "Counſels are many of them unſearcha-"ble to us; and as *Job* tells us, *Chap.* 33, "13. *He gives not Account of any of "his Matters* 'Tis his part to Act, ours "to Admire and Submit; and as long as "our Reaſon and our Senſes are not "plainly contradicted, we are only to en-"quire What, not How, or Why. "I would fain know of thoſe who deny "the

" the Reſurrection of the ſame Humane
" Body, becauſe they do not know what
" uſe we can make of the particular parts
" in the Life to come, whether they de-
" ny or doubt the exiſtence of all other
" things; the Reaſon of which they can-
" not comprehend: I would undertake to
" quiet the Scruples of theſe Men, and to
" ſatisfie all their Queries, if they would
" be pleaſed to anſwer a few Queſtions of
" mine: I could ask them the reaſon of
" an Hundred things in Nature and Di-
" vinity. —— Which he there ſuppoſes unaccconntable; and particularly in the caſe about the Reſurrection, *p.* 221. He acknowledges a multitude of difficulties altogether inextricable, *i. e.* for which there is no reaſon to be given, and therefore muſt of neceſſity be reſolved into this, *viz. the Will and Pleaſure of God.* I willingly concur with the Learned Author here, and preſume there is no one that will oppoſe him. For this without paradventure is the *higheſt* and moſt *ſupream Reaſon* which muſt put to ſilence all Objections; remove all Difficulties whatſoever, and make things which ſeem to us *impoſſible, eaſie.* Though with *Mary* we do not *know how this can be, Luke*

1. 34, Though our reaſon cannot fathom, cannot comprehend it, yet our *Faith* muſt give us an aſſurance that *it will be*; and teach us, with the Mother of the Holy Jeſus, with ſubmiſſion to conclude, ----*Behold the Handmaid of the Lord, be it unto me according to thy Word.* This is a Reaſon above all Reaſons, allowed and approved of by all, and to which all others (however Philoſophical and plauſible) muſt ſubmit. This I gladly and readily *note*, becauſe I expect to receive ſome advantage from it in the ſubſequent part of this Diſcourſe, for I am in hopes to prove the Doctrine I have attempted to defend, to be the expreſs determination of God's revealed *Will* and *Word*, and then all the moſt powerful Arguments of the *Profoundeſt Philoſophers*, muſt *truckle under*, and fall to the Ground: But (if I miſtake not) this Reaſon of Gods *Word* or *Decree* of the Reſurrection of the Body, was not in the leaſt the Subject of the Diſpute: The Queſtion only aroſe from the *Reaſon* of this *Decree*. There can be no doubt but that the Reſurrection will be, becauſe God hath ſaid and ordained it: The Subject of the enquiry can be no other than the *Reaſon* of God's Will and Plea-

pleaſure

ſure here; Namely why God has *Decreed* the Reſurrection of the ſame Body; and this obliges the Learned Author to look farther; and therefore,

Secondly, In the the next place he tells us, (*p.* 219.) *That another Reaſon why God has been pleaſed to ordain that the ſame Humane Body that Died, ſhall Riſe again and be reconjoined to the Soul; I take to be this (and that indeed I take to be the firſt and chief reaſon of that Decree) we had all been immortal Men if* Adam *had not ſinned; 'twas God's deſign that we ſhould never Die, but that our Souls ſhould remain for ever united to their Bodies; this Gracious deſign being fruſtrated by* Adam's *Tranſgreſſion; he was Graciouſly pleaſed to ordain, that as in* Adam *all Die; ſo in* Chriſt *the ſecond* Adam, *we ſhould all at laſt Triumph over Death, and be reſtored to thoſe Bodies; and that Humane Nature, which he firſt deſigned ſhould be immortal; by the Death and Reſurrection of Chriſt our loſſes are to be repaired which* Adam's *ſin occaſioned, but our loſſes cannot be repaired, unleſs we are reſtored to thoſe Bodies which by his ſinning we loſt.*

To this Second Reaſon I ſay,

Firſt, I have no mind to implunge my ſelf, or Reader in the Decrees of Almighty God, which is an *Abyſs* or *Ocean* never to be fathomed: Nor am I diſpoſed to concern my ſelf about the examination of that Queſtion, *Whether* Adam *and his Poſterity had Died if they had not Sinned?* Only I ſhall briefly and freely deliver my Opinion in this matter. That it ſeems to me very probable that (allowing the ſuppoſition of his and their continuance in their ſpotleſs purity) He and his Race after ſome time, like *Enoch* or *Elias*, or ſome other way, (with *Analogy* and reſemblance to theſe,) ſhould have been tranſlated; for 'tis no way conceivable, how that *Paradiſe*, (which was but a *Garden*, as the word imports, and by the boundaries and deſcription of it muſt be acknowledged a very ſmall and inconſiderable part of the Earth) ſhould have held, and contained him and his numberleſs iſſue in the State of innocency, which ſtate muſt unavoidably by all be allowed, *perfectly and intirely Prolifick*, abſolutely free and diſcharged from all *falſe Conceptions* or *Abortions*, all *Impediments* or *Indiſpoſitions* what-

whatſoever, on either ſide; Paſſing by all this, I ſay, that that which the Learned Author takes to be the *Firſt and Chief* Reaſon *of this Decree of the Reſurrection*, I take to be *no Reaſon at all*, or at leaſt to be no *adequate* Reaſon of the *General Reſurrection*; the utmoſt that it can pretend to, (as it is here ſtated) is only the Reſurrection of the *Juſt*; the Reaſon is undeniable, for the Learned Author here ſets it forth, and expreſſes it, by a *Gracious Deſign*, and the *Gracious Pleaſure of God*. Now how this can agree with, and include the Reſurrection of the *Reprobate*, let the World judge. The Subject of our Diſcourſe is the Reſurrection of all Men, of which the *Wicked* are allowed by all to be by far the *greater* Number. And this is a Doctrine that can meet with no Oppoſition; That theſe are to be called out of their Graves to an Everlaſting Death, to be taken out of the *common Priſon*; to be *delivered over to Tormentors*; to be caſt into that *Dungeon* whence there is no Redemption; where *the Worm dieth not, and the Fire never ſhall be quenched*; where there is *utter Darkneſs* and uninterrupted, *weeping and gnaſhing of teeth*. In a word, The Reſur-

Reſurrection of the *Wicked* is only in order to a Judgment that is altogether inſupportable. He is like the worſt of Criminals taken from the Gaol to undergo a much ſeverer *Doom*. His Reſurrection uſhers in the tremendous Sentence, *Depart, ye Curſed, into everlaſting fire, prepared for the Devil and his Angels.* Here the Deſigns carry in them the Advancement of Divine *Vengeance*, *Juſtice*, and *Glory*, without the leaſt *Mite* or *Crumb* of Grace or Favour. The undone Reprobate placed on the other ſide of the *Great Gulf*, is for ever excluded from all Hopes of theſe; not all his Cries, in his greateſt Extremity, can prevail for *one drop of Water*. There is no place for Favour or Mercy in Hell, ſo that it ſeems to me ſomewhat ſtrange, how the Learned Author came to take up this for a Reaſon, and to alledge for Confirmation of it, that Paſſage of the Apoſtle, (1 *Cor.* 15. 22.) *As in Adam all die, ſo in Chriſt ſhall all be made alive.* I am verily perſwaded, that this place was never before underſtood of, or applied to the Reſurrection of the *Wicked*, but of the *Righteous* only. *Neq; vivificantur omnes in Chriſto, ſed tantum qui Chriſto*

Chriſto adhæſerunt, ſaith the Excellent *Cameron*, (*Eccl.* tom. 10.) and all Commentatators go the ſame way: And indeed no one without offering manifeſt Violence to the *Sacred Text*, can put any other Interpretation on it, it being the chief Deſign of the Apoſtle in that Chapter, (as is evident from the whole Carriage of it) to ſet forth the Glorious Qualities attending the Bodies of the *Righteous* at the Reſurrection, without touching in the leaſt on the other ſide: Beſide, we have moſt plentiful Aſſurance, That Chriſt's *Coming*, his *Merits*, *Death*, and *Reſurrection*, are ſo far from being *Advantageous* to all, that the quite contrary is undeniable. Theſe (greateſt of Favours) ſhall ſink thoſe that have deſpiſed them into the *loweſt*, *deepeſt*, *darkeſt*, and moſt *diſmal* Place of Hell. To this purpoſe the Prophet *Iſaiah* delivers himſelf expreſly, *chap.* 8. *ver.* 24. *He* (Chriſt) *ſhall be for a ſtone of ſtumbling, and rock of offence to both the houſes of Iſrael; for a gin and a ſnare to the Inhabitants of Jeruſalem.* Which great Truth two Evangeliſts have left on Record, *Matth.* 21. 44. *Luke* 20. 18. *Whoſoever ſhall fall on this ſtone ſhall be broken; but on whomſoever it*

ſhall

ſhall fall, it ſhall grind him to powder. The very ſelf-ſame Doctrine is taught us by St. *Paul*, *Rom.* 9. *ult.* and proſecuted and amplified at large by St. *Peter*, 1 *Epiſt.* 2. 6, *ſeq.*...

Beſide, 'twere an eaſie Province to diſcharge this alſo from being a Reaſon of the *Reſurrection* of the *Righteous*, for 'tis a Truth that ſhineth as clear as the Sun at Noon-day, That this Bleſſed Change advances the Saint to a *State* of *Happineſs* and *Glory*, beyond what Man could ever pretend to, had he ſtill continued in his *Primitive Purity*. But this is not my Buſineſs.

Wherefore I come to conſider the *Third* and remaining Reaſon, aſſigned by the Learned Author, Why the Soul at the Day of Judgment is again to be united to the Body; which is as follows: p. 218.---*That as we are Men when we ſin, or do well, ſo we may be Men, when by a judicial Sentence we are puniſhed or rewarded for it: But we cannot be Men, unleſs we have Humane Bodies.* St. *Paul* tells us, THAT WE MUST ALL APPEAR BEFORE THE JUDGMENT-SEAT OF CHRIST, THAT EVERY MAN MAY RECEIVE THE THINGS

THINGS DONE IN HIS BODY, ACCORDING TO THAT HE HATH DONE, WHETHER IT BE GOOD OR BAD. *And as we are to give an account for what we did in the Body; ſo in the Body we ſhall give an account, if it be reaſonable that we ſhould be Men when we are puniſhed or rewarded for what we did when Men; it ſeems much more reaſonable, that we ſhould be then the ſame Men: But we cannot be the ſame Men, unleſs we have the ſame Bodies.*

CHAP.

CHAP. XII.

I Cannot here forbear with the Philoſopher, to cry out εὕρηκα, and with an Extaſie of Joy moſt willingly and gladly receive it. This certainly is a *Reaſon* which muſt be allowed, approved of and applauded by all: A *Reaſon*, which deſerves the Inſcription of *Capital Golden Letters*; and, as *Job* ſpeaks, *To be graven with an iron pen and lead in a rock for ever*, *Job* 19. 2. Or, as the Prophet *Jeremy* expreſſes it, tho' in a different Senſe, *To be written with a pen of iron, and the point a diamond*, *Jer.* 11. 1. This is that Reaſon which, being in love with, I do earneſtly contend for, and am very unwilling to loſe, THE GREAT AND STANDING REASON OF THE RESURRECTION, IN ALL AGES EMBRACED, AND COMMENDED BY AEL: Which tho' the Learned Anthor has been pleaſed to *cenſure*, *condemn*, and *throw aſide* as *falſe* and *untrue*, and to give us no leſs than *three Reaſons* for his Juſtification; yet here

here he takes it up again; and notwithstanding his former *Reflections* on it, give it a new Reputation, and in his most *studied*, *refined*, and *last Reasons* of this most *important Doctrine of the Resurrection* recommends it to the World in the first place (as no doubt the *Flower* and *Prime* of all). Nay, what is more, he sets it on the *Foundation* of an *Infallible Authority*, (*2 Cor.* 5. 10.) which at present I shall wave, because I design to consider it at large in the latter Part of this Discourse, industriously reserving it, as the *finishing* and *concluding Nail* wherewith to fix the *Doctrine*, and render it immoveable.

There is (I confess) some *Variation* in the *Words*, and *Manner of Expression*; but in the *Sense* there is very little, or none at all; if it be otherwise, I must *openly* confess my *Ignorance*: I appeal (in this as in other Cases) to the *Impartial Reader*. I always have, and ever will pay the Learned Author a *just Deference* and *Regard*. I *honour* and *admire* him for his great *Worth*, his vast *Reading*, and his πολλὰ Γράμματα, his *manifold Learning*, and I look upon it almost an Offence to differ from him. But I hope he will pardon my Presum-

Preſumption, for I cannot help it: And 'tis no ſmall Comfort to me, tho' we formerly differed, yet we are now perfectly agreed, (the *Variation* of a few Words only excepted): What he calls *reaſonable*, I call *equitable* and juſt; what he calls *Man*, that I can underſtand no other than his *Soul* and *Body* united, (which are allowed by all to be the two *Eſſential Parts* of his *Conſtitution*) for my part, I ſee no other Difference. The *Ancients* and *Modern*, and in a manner all *Divines*, (as has been above acknowledged, and proved at large) ſay, That the *Reſurrection* is founded upon *Juſtice*; *i.e.* That the *ſame* Body is to be united to the *ſame* Soul hereafter, that *both* may receive either *Rewards* or *Puniſhments*, according to their *Merits* or *Demerits* here. The Learned Author ſays expreſly, *That 'tis reaſonable we ſhould be Men when, we are puniſhed or rewarded for what we did when Men.* And further adds, *That it ſeems much more reaſonable that we ſhould be the ſame Men*: Which to my Underſtanding is all one.

CHAP.

CHAP. XIV.

HAving hitherto attempted the Vindication of this great *Catholick* Doctrin, to give ſome ſatisfaction to the *Objections* brought againſt it, and to reſcue it from Captivity. Having alſo conſidered at large the Opinions of *Tertullian* to this purpoſe, and the *three* Reaſons aſſigned by the Learned Doctor. That which remains now is to lay down ſome conſiderations for the ſafeguard and Protection of it for the time to come, and I ſhall divide them into two ranks, *viz.* Conſiderations drawn from,

Firſt, Reaſon.
Secondly, Scripture.

I begin with the firſt, in order whereunto I beg this as a modeſt *Poſtulatum* which I conceive cannot be denied me, *verily there is a reward for the Righteous doubtleſs he is a God that Judgeth the Earth, the Judge of the whole Earth muſt*

do Right, Gen. 18. 25. Juſtice is one of the moſt ſignal attributes of the Divine Nature, more frequently and eminently aſcribed unto him above the reſt δίκη θεῦ ὀφθαλμὸς, *Juſtice* (ſays the Heathen) *is the Eye of God*, he will and muſt ſooner or later *render unto every Man* (without reſpect of Perſon) according to his doings.

Firſt, Now it is undeniable both from the frequent Aſſertions of *Solomon* and other Holy Penmen, together with the univerſal Experience of all Ages; that the courſe of it is interrupted, ſuſpended, darkened, nay inverted in the preſent adminiſtration of Affairs here. *All things come alike to all, there is one event to the Righteous, and to the Wicked, to the Good and to the clean and to the unclean, to him that Sacrificeth and to him that Sacrificeth not, as is the Good ſo is the Sinner, and he that ſweareth as he that feareth an Oath*, Eccl. 9. 3. *here juſt Men Periſh in their Righteouſneſs and Wicked Men prolong their Lives in their Wickedneſs*, Eccl. 7. 15. With a multitude of other Places to the ſame purpoſe. The matter of Fact has always appeared ſo plain and viſible as that

that there has no attempt at any time been made against it; but constantly allowed as an undoubted *Aphorism*. Upon all occasions taken up and made the *outcry*, the *stumbling Block*, the grand Objection against Providence. It were an easy matter to enlarge here; and to report the loud and heavy Charges of the * Heathens in this Argument as also the frequent complaints of Holy Men † It may suffice to my purpose only to note how that the Wicked are so far from being treated according to their deserts in this Life, as that the contrary for the most part is bestowed on them, they go away with the Riches, Pleasures, Honours, are accomodated with the prosperity, pomp, and Grandure of the World.

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* Marmoreo Licinus tumulo jacet at Cato parvo
Pompeius nullo credimus esse Deos----*Statius.*
And Ovid *upon this Account,*
Sollicitor nullos esse putare Deos. *and the*
And Propertius,
Et queritur nullos esse relicta Deos.
Old Tragedian,
τολμῶ κατ᾽ ἐμπεῖν μήποτ᾽ ὐκ εἰσὶ θεοὶ.
And Claudian,
Sæpe mihi dubiam traxit sententia mentem
Curarent superi terras an ullus in esset
Rector, & incerto fluerent mortalia casu.
But the most nervous and gravest of all is that of Cotta *in* Cicero 3d. de Nat. Deorum.

† Job 12. 6. *Chap.* 21, 24, 27. Psal. 37. Psal. 39. Psal. 73. Jer. 12. 1, *&c.* Habak. 1. Mal. 3. 14.

Secondly, Tis alſo certain that the Wickedneſs of ſome is ſo *ſuperlatively* great, as that it cannot be ſufficiently puniſhed in this Life, by all that can be inflicted on them, the repetition and *accumulation* of a multitude of Crimes, each of which is in its own nature and by the Law, *Capital*, muſt be acknowledged too great to be compenſated by one *ſingle Death*. He that has ran through the whole Circle of Sin (as the caſe may be Stated) tho he be handled according to the ſevereſt Method, both of *ſhame* and *puniſhments* can make no *equivalent* or tolerable ſatisfaction for the ſame. *The firebrand of the World*, who with the furys of War has deſtroyed Countrys, depopulated Nations, ſent thouſands of Souls to the other World in their Blood and Sins, can make no ſufficient attonement, by all that he can do or ſuffer here.

Thirdly, nor is it leſs evident on the other ſide, that the good Man does not (I may ſafely ſay) oftentimes cannot receive a juſt recompence for all his doings and ſufferings here; he is encompaſſed with ſo thick a Cloud of miſeries, that his whole Life is but one *continued conflict*, with

with hardſhips and difficulties, from the firſt to the laſt ſcene, the moſt doleful of Tragedies. Like the *Poor Begger* in the Goſpel, he has a full meaſure of *evil things*, is pinched with Cold, Hunger, Nakedneſs, boyls and ſinks under his complicated calamities: Or like the great Apoſtle (2 *Cor.* 11. 25, *&c.*) can give us a black Role of miſeries that have on every ſide attended him thro the whole Race of his Life, and have been his inſeparable Companions to the grave: this was more eſpecially the caſe of theſe devout Chriſtians that lived in the *Fiery* days of Perſecution, and has been and will always be, more or leſs, of Pious Souls to the World's end.

Now if we reflect on theſe paſſages with a thorough, and ſerious conſideration, what concluſion can we poſſible draw from hence? Shall We take an occaſion upon this account as the Heathens have done, to arreign the Juſtice of Heaven, with open mouth to *charge God fooliſhly*, or as we find Holy Men ſometimes muttering. *Tuſh! God hideth away his face, and he doth not ſee, there is no knowledge in the Almighty, then have I cleanſed my heart in vain, and waſhed my Hands in Innocency,*

it is vain to ſerve God, what profit is there in it. No, verily theſe are *Illogical* and falſe inferences, from theſe irregularities and failures here, we muſt firmly conclude there is a time approaching, when the ſupreme Judge will ſet all things at rights, *i. e.* there is a Reſurrection, which is attended with impartial Juſtice to all, this I am ſure is the great uſe which the royal *Pſalmiſt* points at and directs us to, *Pſal.* 94. 14, 15. *The Lord will not caſt off his People, neither will he forſake his inheritance, but Judgment ſhall return unto Righteouſneſs.* Tho now they are at a diſtance, yet they ſhall ſhake Hands and meet again, and then the Wicked ſhall be puniſhed, and the Godly rewarded.

This I am ſure is the Improvement St. *Paul* makes of it, 2*Theſ.* 1. 5. where ſpeaking of the Perſecutions and Tribulations which the Saints endured, calls them *a manifeſt token of the Righteous Judgment of God.* Not ὑπόδειγμα but ἔνδειγμα not an example but *Demonſtration*; tho' now the Order of Juſtice be inverted, tho' the Wicked which deſerve puniſhment are far from it, tho they proſper and triumph, are floriſhing and ſpreading like the *Cedars in Lebanus*, and you that are well deſerving,

ing, are rudely and barbarously treated, you are to look on this as an undeniable evidence, that there is a *day of review* approaching, when Justice shall be done to all; this is undeniably the meaning of our Apostle here, as appears not only from the expression but also from what follows, where he expatiates on the Argument. *That ye may be counted worthy of the Kingdom of God, for which ye also suffer; seeing it is a righteous thing with God to recompence tribulation to them that trouble you, and to you who are troubled rest, when the Lord Jesus shall be revealed from Heaven, with his mighty Angels in flaming Fire, taking Vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting Destruction from the presence of the Lord, and from the Glory of his Power, when he shall come to be Glorified in his Saints, and to be admired in all them that believe in that day.* The natural and genuine Interpretation *of which Place* can be no other than if the Apostle had said, *Have but a little patience and the scene will be inverted, those who afflict and persecute you shall pay dearly for it,* and you that now suffer shall be gloriously rewarded at the Resurrection of all,

which

which is designed for Justice to all Men, and to every *part of Man.*

Lastly, From the foregoing experiences (which must be allowed) there can no inference be thought on more reasonable than that which the same Apostle has elsewhere repeated, *Acts* 17.30. *That God hath appointed a Day in which he will Judge the World in Righteousness.*

For the farther improvement of the Argument, I think fit to recommend in the next place those various Parables in the Gospel so often mentioned; of the *Labourers*, of the *Talents*, of the *Husbandmen*: For 'tis undeniable that all these have a manifest tendency to the business in hand. All these are to be considered, and according to their behaviour treated, upon the *Return* of the great Lord at the end of the Day, and of their Work, in all which we have a special and exact Account of every Man's recompence according to his *Works*; *Justice* in all the proceedings being made the *standing Rule* and *Measure*, and the *Resurrection*, the unalterable time, and so by consequence appositely answers our present design. In all these cases we have the

the repeated Declaration of that great Judge, that he will give to all what he Promiſed, what is Right, what properly belongs unto him. He that hid his *Talent* meets with a hard but *equitable* Doom: He that improved it is advanced: In a word, the Loiterer (*eo nomine*) is puniſhed as ſuch, and the faithful Labourer is promoted. The treatment of all here is proportioned to their former doings and deſervings. So we find it expreſly noted by St. *Luke* 19. 17. He who had received five pounds, and by his induſtry had gained five more, is kindly received with the Character of a *good* and *faithful Servant*, and becauſe of his ten pounds, has Authority given him over ten Cities; and ſo with proportion in the next example, He whoſe Pound had gained five, has a ſuitable command over five Cities.

Nor have we leſs evidence of the point in hand, from the *Rewards*, the *Wages*, the *Recompenſe* of reward; which are Phraſes that ever and anonoccur in Holy Writ. All theſe are well known to be metaphorical and relative terms; and therefore for a right underſtanding, neceſſarily direct us to the *Correlative*; and that can be no other than

than the whole Man: All his Actions, all his Deeds, all his Merits, ſhall be taken into conſideration; the Traffick of his whole life is brought upon examination, and accordingly he ſhall receive the returns of them; at the ſetled time of the Reſurrection.

Nor may we omit the diverſities and degrees of Rewards and Puniſhments, which attend the Bodies of Men in the other World, and can reſult from nothing but *Juſtice*; For as it is the eſſence of it to take care to Puniſh the Evil Doer, and to Reward the Man of Merit: So is it no leſs to diſpence both with reſpect to the deſervings of either. This is the Method of all *Tribunals* here below, and is induſtriouſly obſerved (as himſelf has aſſured us) by the *Judge above*.

To this purpoſe all Governments have provided great varieties of all kinds, to anſwer the infinite caſes that come before them, and how plentifully in this the *Supream* Governour is accommodated, the *Magna Charta* of Heaven will not ſuffer us to be ignorant.

Foraſmuch then as there are in that everlaſting Dungeon below different Stations, or at leaſt Puniſhments provided for

for ſuch as ſhall by a dreadful Sentence be fixed there; of which (to paſs by all others) the tremendous woes pronounced againſt *Corazin* and *Capernaum*, *Tire* and *Sidon*, the *outer darkneſs* and *greater Damnation* are undeniable evidences; it roundly follows that the hand of *Juſtice* is conſpicuous in all this: On the other ſide, foraſmuch as there are *many manſions*, *higher* and *lower* places of Honour and Glory prepared for the Bodies of the Saints in the *Empyræan* Heaven, Of the truth of which we are ſo abundantly ſecured, as that it would be a work of ſupererogation to attempt the proof. We are by all the Rules of *Reaſon* and *Logick* to make the ſame concluſion as heretofore; it being ſcarcely poſſible to derive it from any other cauſe. If the Bodies of the Twelve Apoſtles (for the promiſe cannot be applied to their Souls only, becauſe it is to be made good after the Reſurrection, and at the Day of Judgment) are hereafter to be ſeated upon Twelve Thrones, as *Judges* and *Aſſeſſors* of *The Twelve Tribes of* Iſrael, i. e. Of all Mankind. If the *Sons of* Zebedee; the Martyr'd Saints, ſome of thoſe of the higheſt form ſhall fill thoſe immediate

places

places of the *Right Hand*, and of the *Left Hand* of Chriſt of his Kingdom. If the eminent Chriſtians in the *Gentile* World ſhall come from the *Eaſt* and from the *Weſt*, and take their Places next to *Abraham*, *Iſaac*, and *Jacob*, the great Patriarchs of the Promiſe. If thoſe that have *beaten down* their Bodies, and brought them *into ſubjection* (by their unwaried wreſtling with the *Fleſh* have obtained a Victory over it here) ſhall receive the advantage thereof in their Exaltation above: if (as the Apoſtle ſpeaks) *Every Man ſhall receive his own Reward according to his Labour*, 1 Cor. 3. 8. if thoſe that have done and ſuffered more in this Life; are carried on and encouraged thereto, from an infallible aſſurance of a ſuitable *Retaliation*: That is to ſay, of an *eminent* and proportionable *Recompence* at the Reſurrection of the Juſt; It is I think to any Man who will not ſhut his Eyes againſt the Light, a *Plain Caſe*, *viz.* in all this the *Juſtice* of God is ſignal and conſpicuous.

Hither tend the *advancements* of Glory appropriated and applied by the Ancients and Schoolmen to three ſorts of Men; more eſpecially,

Firſt,

First, To the famous Preachers of the Goſpel, who with the great Apoſtle did very *gladly ſpend and were ſpent*, laboured more abundantly in the Vineyard. Of the truth of this there can be no doubt, ſince *Truth* it ſelf has aſſured us, *That they that be wiſe ſhall ſhine as the brightneſs of the Firmament, and they that turn many to Righteouſneſs as the Stars for ever and ever*, Dan. ult. 3. And that the *Righteous ſhall ſhine forth as the Sun in the Kingdom of the Father*, Mat. 13. 43. And this is farther and more fully confirmed in the above mentioned promiſe *of Twelve Thrones* to the firſt *Heralds* of the Goſpel.

Secondly, To ſuch as have kept themſelves unſpotted from the Fleſh, have adorned their Converſation with Purity and *Chaſtity*, and have fought Valiantly and Victoriouſly in this *Warfare*. This is aſſerted by the Prophet *Iſaiah*, in a lofty and Rhetorical ſtrain, (as his cuſtom is) *Chap.* 54. 4, 5. *Thus ſaith the Lord unto the Eunuchs that keep my Sabbaths, and chuſe the things that pleaſe me, and take hold of my Covenant, even to them will I give in mine Houſe, and within my Walls,*

a Place

a Place and a Name, better than of Sons and of Daughters: I will give them an Everlaſting Name that ſhall not be cut off. This is alluded to by our Bleſſed Saviour, *Mat.* 19.12. and emphatically noted by St. *John*, *Rev.* 14. 4. where thoſe pure *Virgins that were not defiled with Women* are repreſented, dignified with extraordinary *marks* of Glory above others, *v.* 5. *They ſung a New Song which no Man could learn*, they were admitted to *follow the Lamb whitherſoever he goeth*, and are called expreſly *the firſt Fruits unto God and unto the Lamb.*

Thirdly, The Noble Army of Martyrs, who have chearfully for the teſtimony of the Faith and a good Conſcience, ſuffered the moſt cruel Torments that Men or Devils could inflict given their Bodies to the Wild Beaſts and to the flames.

There can be no diſpute of the truth of this point neither, foraſmuch as that it is confirmed by the teſtimony of the infallible Spirit which aſſigns an eminency of happineſs to *thoſe that were ſlain for the Word of God, and for the teſtimony which they held, white robes were given unto them*, Rev. 6. 9, 10.

And

And positively pronounces the *Right hand, and Left hand*, the *principal places* in the Kingdom of Heaven to belong to those that have drank of Christ's Cup, and been Baptised with his Baptism, *Mat.* 20. 22. To this purpose excellent is the animadversion of St. *Augustine*, *Videbimus in illo regno in corporibus Martyrum vulnerum Cicatrices, quæ pro Christi nomine pertulerunt non enim deformitas in eis, sed dignitas erit & quædam quamvis in corpore non corporis sed virtutis pulchritudo fulgebit.* Civ. Dei l. 19. c. 3.

We shall see in Heaven in the Bodies of the Martyrs, the marks of those wounds which they received for Christ's sake; and these will be no deformity, but an honour to them; the Beauty of their Graces will gloriously shine forth through these impressions. And again this great Father to the same purpose has noted, *In cicatricibus Martyrum, sole fulgidioribus extabit Martyrii glorioſiſſimum Monumentum, non autem ullum corporis glorificati dehoneſtamentum.* Civ. Dei, l. 6. 22. cap. 19. *In the Scars of the Bodies of the Martyrs, brighter than the Sun, shall shine forth the most glorious Trophy of Martyrdom.* We all allow it for the Honour and Reputation of a Souldier to shew

ſhew the *Footſteps* of thoſe wounds which he received in fighting valiantly for his King and Countrey.

And indeed this Conſideration makes this Opinion very probable; 'tis generally admitted by the *Schools* and others, and in the main, cannot be denied; and in my apprehenſion does not a little contribute to the ſupport of that Doctrine which is our buſineſs to eſtabliſh; If the Bodies of ſome of the Saints in Heaven ſhall be *ſignalized* with Characters of *Advancement* of Glory, they are certainly capable of Rewards.

For the farther improvement of the argument, I deſire that it may be obſerved, how that the Reſurrection and Judgment are ſo interwoven and *twiſted* together, as that the one cannot be ſeparated from the other; 'tis a truth which neither can nor will be denied; that the one is in order to the other: And as at the Aſſizes here below, when the Court is ſet, the Perſons concerned are brought from *Preſon* to the *Bar*, in order to their *Trials:* So it is in this laſt and general *Aſſize*, the Supream Judge ſends out his Officers to remand all out of their Graves, from all Quarters of the World, to make

their

their perſonal appearance, to anſwer to their Charge, and abide the final determination of this laſt *Audit*. And though there may and will be to the end of the World, *prevarications*, *failures*, and *deviations*, in the proceedings of all *Earthly Tribunals*, yet this higheſt Court of Juſtice muſt be acknowledged by all to be altogether exempt from theſe: 'Tis placed beyond the poſſibility of the leaſt miſcarriage.

Well then, the Reaſon of the Reſurrection is the Judgment which is immediately to follow after it; and if our Bodies are not concerned in the buſineſs Tranſacted, what do they make here? If they are no other than *Inſtruments* only, their appearance is altogether *needleſs*, of which we have a full aſſurance by all the methods of Judicature upon Earth. To what purpoſe ſhould almighty God put himſelf to the expence of a miracle, which muſt be allowed by all *equivalent* with the *Creation*? To what purpoſe, I ſay, does the *omnipotent Power* in a more extraordinary and eminent manner exert it ſelf, in rallying together the confuſed and ſcattered *Atoms* of all Mankind, in bringing them back to

their *Ranks* and *Files*, to the ſame ſtation and order in which they formerly ſtood; would he (think you) do all this were our Bodies no more than Tools?

Credat Judæus Apella.....

Is this ſuitable to the ſolemnity of this great Day when all the World ſhall be preſent, and all the concerns of all Mankind from firſt to laſt adjuſted; What muſt the Archangel be ſent before to prepare the way, with his *mighty Voice* and *Trump of God* to rouze all out of their Graves, to make their Perſonal appearance? What muſt the Son of God leave the *boſom* and *right hand* of his Father, and now a ſecond time come down in the *Clouds of Heaven*, attended and environed with Miriads of his Holy *Angels*, exalted on his Throne to ſit in Judgment on things altogether *inſenſible, altogether incapable of doing good or evil, altogether incapable of Rewards and Puniſhments?* I cannot conceive how ſuch an imagination ſhould find any the leaſt entertainment with a Man of Reaſon; was there ever ſuch a thing heard of as a moſt magnificent *Tribunal* erected, with all the moſt ſolemn preparations and attendants

tendants, to Examine, Arraign, Try, and Condemn meer *Stocks* and *Stones*, *Senſeleſs Clods of Earth*; *which* never were capacitated either to commit Sin, or feel Pain? Now the Notion of *Phyloſophy* with which we are at preſent engaged, ſeems to charge the *Supreme Tribunal* with all this, for it ſays expreſly and *totidem verbis*, viz. *The Body is not capable either of Sinning, or doing Well, the Arm which ſtabbs Sins no more than the Sword, the Body is not ſenſible, is not capable of any reward or Puniſhment*, page 210. If then it can be made appear, that our Bodies are in an eſpecial manner concerned in the Buſineſs and Determination of this great and terrible Day, there needs no farther Proof, to bring the former abſurdities home, and Fix them here.

Now, that they are ſo, ſeems abundantly evident, and undeniable. 1. Becauſe the Souls of all Men departed had paſſed their Judgment before; immediately upon their reſpective Diſſolutions, the Eternities of them all were *Stated*, and they accordingly inveſted (tho their Bodies ſlept in their *Dormitories*).

Secondly, all the *apparatus*, the *concomitants*, and attendance of this *Day* proclaim this aloud. This the effectual *call* of the Heavenly *Præco* that commands them out of their Beds of Duſt, this that irreſiſtable Power *which* brings them to the *Bar*, this their Place and Poſture of *ſtanding* there, this the examination and inſpection into their former Lives, this their remuneration accordingly, in a Word, this the whole *Proceſs* of the *Day* doth abundantly teſtifie.

When a Perſon is remanded from the Goal, and brought directly before the Bench, *when* his Indictment is Read, *when* he is Impleaded, *when* the Witneſſes are Examined, *when* an exact *Scrutiny* is made, *when* he is found Guilty, and *Sentence* is pronounced againſt him: No one in his right Senſes can doubt who was the party concerned at the Tryal.

Nor is it leſs than a contradiction in terms to imagine that this Party thus handled, thus proceeded againſt, *Properly ſpeaking, was not capable of doing Good or Evil, was not ſenſible, was not capable of Rewards or Puniſhments.*

Thirdly

Thirdly and *Laſtly*, To ſtrengthen what we have here aſſerted, and to ſecure it from the attack of the Philoſopher, I deſire it may be *obſerved*: How that the Holy Scriptures are on our ſide, and ſeem to countenance this *Truth*. St. *John* does frequently tell us *That the Dead were Judged* ------ and our Bleſſed Saviour in no leſs than three Places, is deſcribed by this *Periphraſis*, *a Judge both of the Quick and the Dead*, Act. 10. 42. 1 Tim. 4. 1. 1 Pet. 4. 5. there is no need of a comment here. The word *Dead* puts all out of doubt, it being properly applicable to our Bodies only. Our Souls are (by the allowance of all) pronounced *Immortal*; and in the Senſe of the Scripture here, neither are or can *be ſubject to Death*. So that here, if any where, the *caveat* of the Apoſtle ought duly to be regarded. *Col.* 2. 8. *Beware leaſt any Man ſpoil you through Philoſophy and vain Deceit*.

From this paſſage we are plainly taught that there is a ſort of *Philoſophy*, both *vain* and *deceitful*, and how prejudicial it has been to *Divinity*, no one (any way converſant with the Learned) can poſſibly be Ignorant.

Hence *Valentinus* owes his Hereſie, hence *Marcion* his, the *Jews* (in our Saviour's time) has ſuckt in the μετεμψύχωσις of *Pythagoras* to the corrupting of their Religion.

And without doubt the *Aereal* Notions derived from the ſchool of *Plato* led the moſt Learned *Origen* aſide in his Doctrine about the Reſurrection, upon this account it was that the *Jews* in the Days of the *Maccabees* enacted a prohibition againſt Philoſophy, and the known character that *Tertullian* gives them *(Petriarchas Hæreticorum)* can be derived from no other cauſe.

Of this ſtamp (if I miſtake not) is the Philoſophy before us, *Fallacious* and *Deceitful* (as I have above Repreſented it,) and therefore we ought to be careful, and fearful of it; the ſureſt way not to be entangled with it, is to lay it aſide: What, tho the ſubtile Philoſopher, urge me with a Syllogiſm which I am not able to Anſwer, nor, (as is by him ingeniouſly confeſſed) himſelf neither? What, tho he by his Logick entangles me in a difficulty which is not eaſily eſſoyled? I am notwithſtanding all his *Quirks* to be tenaceous of that Truth, *which* I have all the Reaſon

ſon in the World (except his Fallacy) to believe. When the Philoſopher urged a ſtrong and as was ſuppoſed an irreſiſtable Argument againſt Motion, the Reſpondent gave him a ſufficient Anſwer and confutation by his *Walking*. The Caſe comes home, the Body is expreſly ſummoned to appear and muſt be concluded a Party, notwithſtanding all that the Philoſopher has to ſay againſt it.

The Sophiſter then here labours in the *Fire*, all his deceitful *Logick* will never be able to perſwade Men of underſtanding that the Body is barely the inſtrument of the Soul, tis (as he has been often told) a *Part*, an eſſential Part, the one *half of* the Man, which as ſuch is properly and directly concerned in the Negotiations Traffick and Actions of this State of Probation, and ſo unavoidably intereſted in the account and as a Party together with the Soul to Anſwer for all; and to ſtand or fall accordingly.

Tis not to be denyed that our Senſes are the great inletts of Sin, and therefore ought to be allowed the proper Subjects of Puniſhment, in order whereunto tis obſervable how that the greateſt part of the Torments of Hell which we find

mentioned in its Black Catalogue ſeem in a peculiar and proper manner to be marked out, and intended to this very Purpoſe, as moſt Offenſive and diſpleaſing to them: For example here is *Darkneſs*, than which nothing can be more offenſive to the *Sight*, and to make it full here is *utter Darkneſs*. Is Fire injurious to the *Touch*? Here tis with a *Witneſs* moſt frequently aſſigned as the greateſt ſevereſt Part of Hell. And that the *Smell* ſhould not eſcape ſcotfree, here is an addition of *Brimſtone*.

And farther to affect the Organs of *ſeeing* and *hearing*; there are two other Puniſhments expreſly aſſigned to the Damned, *viz.* *weeping* and *wailing*, *which* (unleſs we will interpret all theſe Metaphorically, contrary to the Judgment of all) muſt be applyed to the *Body*. In a *Word*, the Argument is clearly on our ſide, it being the Doctrine of all (without exception) that there are in that Dungeon below, Puniſhments provided for and appropriated to both Parts.

Laſtly, The elaborate Treatiſe of the Learned Author ſeems to me a full Anſwer and confutation of the *Objections*.

He

He has proved the Reſurrection of the *ſame Body*, from the *Antidiluvian Patriarchs, the Jews, the Abiſſines, Peruvians, Pruſſians, Braſilians*, &c. -----from all the Heathens----- he has proved it to have been the Doctrine of the Primitive Fathers; of the Councils; of the Creeds; of the Scriptures: Anſwered all the Objections againſt it, and can it be ſuppoſed that he ſhould take ſo much pains to no purpoſe, does he in all this Learned undertaking contend *de lana Caprina*? It muſt be confeſſed and allowed nothing leſs if the Body be barely an *inſtrument*, a *Machine*; if it be not *Senſible*, *Materiam ſuperabat opus*, certainly he has ſtooped his noble Pen to too ignoble a Subject, he might very well have ſpared his Labour: To what end ſhould the ſame *Body* ariſe if it never were capable of doing *Good* or *Evil*, neither can be of Rewards or Puniſhments?

No verily, by this accompliſhed Work, he has obliged the World, and done the Church good Service, effectually Proclaimed aloud the Truth, which is here contended for. The Reſurrection of the ſame Body carries in the very bowel of

it

it a Judgment, together with the conſequences of it.

And if it be neceſſary that the ſame Body ſhould appear, the Actions of the former Life, are unavoidably faſtned to it, together with the ſutable Rewards of that which is to come.

CHAP.

CHAP. XV.

IF theſe Sentiments were not (as we conceive them to be the ſuggeſtions of *Reaſon*) to mount in the Argument a little higher, come we to *Divine Revelation*, and to enquire what Authorities we can find here for the ſupport of it.

For if our reaſon of the Reſurrection receive any countenance from the *Sacred Oracles*; its above the *ſhock* of the Philoſopher, and can no more be impreſſed by all his Notions, than the *Creation* of the World could be overturned by the known Axiom of the great Stagyrite, *ex nihilo nihil fit, out of Nothing Nothing can be made.*

I begin with two noted Authorities of our Saviour, which becauſe of a near affinity to each other, I ſhall join here in one: That of our Saviour in his Sermon on the Mount, *Mat.* 5. 30. together with that of the Twelve Apoſtles when he gave them their Commiſſion, and inſtructed them in their Duty, *Mat.* 10. 28. *For if thy Right Eye offend thee, pluck it out and caſt*

caſt it from thee; for it is profitable for thee that one of thy Members ſhould periſh, and not thy whole Body ſhould be caſt into Hell: And if thy right Hand offend thee cut it off, and caſt it from thee, for it is profitable for thee that one of thy Members ſhould periſh and not that thy whole Body ſhould be caſt into Hell.

And in the Second, *Fear not them which kill the Body, but are not able to kill the Soul, but rather fear him which is able to deſtroy both Body and Soul in Hell* ---- in both which places we are again and again aſſured that the Bodies of Men, as well as Souls are liable to the *Puniſhments of Hell*, unleſs we can imagine that Chriſt here intended to alarm the World with a *Brutum fulmen*, an *ineffectual Threat* (which is moſt impious to conceive.) To what purpoſe ſhould he give ſuch frequent advertiſements as thoſe, if Heli were not to be the Portion of evil Bodies?

The caſting into Hell and *deſtroying in Hell* are applied to Bodies; it can be underſtood in no other Senſe but as a commination or affirmation, that they ſhall be doomed upon their miſcarriages here to the ſevereſt Torments in that Region below.

If

If Men do not *pluck out their Right Eyes, cut off their Right Hand* — they are in danger of implunging the whole in the Lake that burns with Fire.

If Men do not fear God above Men, their Bodies as well as Souls are in danger of Hell Fire.

So that from these two places, all those Conclusions follow, and appear as clear as Chrystal diametrically contrary to what the Learned Author would have us to believe, *viz.*

First, That our Bodies are capable of Punishments because liable to be cast into Hell.

Secondly, That they are capable of doing Evil at present, because that portion of misery is here denounced against them, Hell being provided for none but the wicked.

And the two opposites to these are altogether as apparent.

First, Our Bodies are capable of doing well here, we can *cut off our Right Hand*—— we can *fear God*, or else it had never been here intimated as our Duty.

And

And *Laſtly*, If we live in the diſcharge of our Duty, our Bodies ſhall be admitted to glorious enjoyments in the other World. For this in the *Antitheſis* is manifeſtly applied.

The ~~firſt~~ Authority that I produce, ſhall be that of the Apoſtle, *Rom.* 2. Where after he had pronounced the ſinner inexcuſable who committed the ſame Sins which he condemned in others; and charged him with the ſure Judgment of God, which is according to truth from his impenitency and perſeverance in it, tells him, *verſe* 5. *That he thereby treaſureth up to himſelf Wrath againſt the Day of Wrath, and Revelation of the Righteous Judgment of God, who will render to every Man according to his Deeds; to them who by patient continuance in well-doing ſeek for Glory, and Honour, and Immortality, Eternal Life; But to them that are contentious, and do not obey the Truth, Indignation and Wrath, Tribulation and Anguiſh upon every Soul of Man that doth Evil, of the Jew firſt, and alſo of the Gentile: But Glory, Honour, and Peace to every Man that worketh Good,, to the Jew firſt and alſo to the*

Gen-

Gentile, for there is no reſpect of Perſons with God. If this Text be well conſidered, it will afford a good Argument; in order whereunto it is worthy our obſervation.

Firſt, How that the *Man* is through the whole courſe of it charged both with the Sin and conſequences of it; as in the 1, 3, 6, and 11. *Verſes. O Man....*

Secondly, That he is ſaid *to treaſure up wrath*, by which elegant *metaphor*, nothing leſs can be ſignified, than that his ſins are kept in a ſafe reconditory to be brought forth againſt the *Man* in the great Day of Reckoning.

Thirdly, He is alſo here infallibly certified of the Juſtice of all the Proceedings then, and that 1*ſt*, From the Nature of the Judgment it ſelf, *'Tis Righteous.* 2*aly*, From the Character of the Judge ſet forth by this Paraphraſe, *who will render to every Man according to his Deeds*; which moſt certainly carries an *accent* and *emphaſis* with it, being ſo often in Scripture repeated, as *Pſal.* 62. 12. *Mat.* 16. 27. *Rev.* 22. 12. 3*dly*, By another Property which makes his Juſtice altogether as

as conſpicuous. ἀπροσωπολήπτως he is no reſpecter of Perſons.

Fourthly, We have here withal a large amplification of the different ſtates which attend all according to their Deſerts.

Laſtly, So univerſal is this laſt *Scrutiny* as that no Man whatſoever is exempt from it, neither *Jew* nor *Gentile*; that is, no Perſon at all. The Argument from this Authority runs thus. There is a time coming when all *Men* (which unavoidably ſuppoſes the conjunction of both parts) ſhall make their Perſonal appearance before a moſt righteous Judge, when all their Deeds, of what kind ſoever, ſhall be brought upon the Stage, and they impartially treated without any other reſpects but their deſervings. When, as St. *Athanaſius*'s Creed expreſſeth it, *All Men ſhall riſe with their Bodies, and give an account of their Works; and they that have done Good, ſhall go into life everlaſting, and they they that have done Evil, into everlaſting Fire.*

And what is this but *Juſtice* both with reſpect to Body as well as Soul? for both are here joined together, and one is the inſeparable concomitant of the other.

The

The ~~Second~~ Authority which I offer for the confirmation of the Doctrine which I endeavour to vindicate, is *John* 5. 28. *Marvel not at this, for the hour is coming in the which all that are in their Graves ſhall hear his Voice, and ſhall come forth; they that have done Good unto the Reſurrection of Life, and they that have done Evil unto the Reſurrection of Damnation.*

To bring my Text home to the Argument, we are neceſſitated to look back into the context; where we find the occaſion to be the cure of a *Paralitical* Man, who had laboured under this *Chronical* Diſeaſe for no leſs a Space than 38 Years, at which the Spectators deſervedly wonder; whereupon our Bleſſed Saviour gives them an account of a much ſtranger thing than this--- namely, of the Reſurrection of the Bodies of all Men from the *firſt* to the *laſt*, at the end of the World; *Marvel not at this, for the hour cometh when all that are in their Graves*, &c.

My obſervation from this Place for the Advantage of my Argument, is, *Firſt*, we have here a Reſurrection (how ſtrange ſoever and impoſſible it may ſeem to be) confirmed and eſtabliſhed from the Mouth

of Chriſt himſelf; and *ſecondly*, we have here the conſequence of the Reſurrection, and the main Reaſon of it (which is the matter of our Diſpute) and I moſt willingly appeal to the Reaſon of all *Mankind*, whether it be not manifeſtly held forth in the latter Clauſe; for tho the *illative* be ſuppreſſed, yet tis manifeſtly implyed, and the latter part is *exegetical*, *i. e.* gives us the Reaſon of the former.

The Bodies of good Men are to riſe again, and to enjoy everlaſting Happineſs, and the Bodies of the Wicked are to be united to their Souls, to ſuffer thoſe puniſhments, in conjunction now, which their Sins, committed in their former Union, have deſerved. The moſt natural Senſe of the place is, as if Chriſt had ſaid, *All Men ſhall riſe, that they that have done Good, may go into Life everlaſting, and that they that have done Evil unto the Reſurrection of Damnation.*

The *Third* and next Text is *Rev.* 20. 12, 13. *I ſaw the Dead, ſmall and great ſtand before God, and the Books were opened; and another Book was opened, which is the Book of Life, and the Dead were Judged out of theſe things which were Written in the Books,*

Books, and the Sea gave up the Dead which were in it, and Death and Hell deliver'd up the Dead which were in them, and they were Judged every Man according to their Works.

In this Viſion St. *John* repreſents the general Reſurrection, under the popular *Scheme* of a grand Aſſize (with alluſion in all probability to the like paſſages of the Prophets *Daniel* and *Malachy*, *Dan.* 7. 10. *Mal.* 3. 16.) at which time *the Books of Records*, containing the Indictments and Charges of thoſe Summoned to appear, are produced, faithfully Read and Examined: And as theſe are found, ſo do the Perſons at the Bar, either ſtand or fall: Even ſo is it to all intents and purpoſes at the Reſurrection, tho there will be no real Written Books of *Regiſters*, but the Metaphorical ones of God's *Omniſcience*, and every Man's *Conſcience* (which carries in it the whole Work of the Court, all the Officers of it) we are hereby infallibly ſecured of the *Accuracy* of Juſtice in all the Proceedings.

Every Line and Clauſe of this Text affords us ample evidence of the Doctrine we contend for: As the Bodies of all Men ſhall ariſe to be brought to Judgment, ſo ſhall all their Actions be laid open, carefully Scanned, Weighed and Exa-

amined, to make the Sentence Righteous. Of which the Books (that is, the Accounts, Charges, and Works contained in them) are the unvariable *Meaſure* and *Rule* inviolably to be obſerved by the Supreme Judge in the final Determinations of all Men. Now that the force of the Argument of this Text may not be eluded, I deſire the Reader to conſider theſe three Remarks.

Firſt, The Dead are raiſed in order to their Tryal, and therefore muſt by all be allowed in a ſpecial manner concerned.

Secondly, 'tis ſaid expreſly that the Dead were Judged, which cannot be referred to the Souls of Men (which are Immortal, no ways ſubject to Death in the Senſe here) it muſt therefore by an unavoidable neceſſity be underſtood of the Bodies, and ſo by conſequence all the Buſineſs of this Judgment, from firſt to the laſt, both the Works and Remuneration faſtned here. And for the full aſſurance of which, it ought to be,

Thirdly,

Thirdly, Farther noted, how that 'tis twice repeated in the close of both the Verses---- *The Dead were Judged out of these things* which were Written in the Books---- *and they were Judged every Man according to their Works.*

Fourthly, After these I cannot pass by that of *Heb.* 6. 10. *God is not Unrighteous, to forget your Work and Labour of Love in Ministring to the Saints.* For our encouragment in well doing, the Apostle directs us, to cast our Eyes on the recompence of reward which shall attend good and charitable Men at last, and secures us in this, that *Righteousness* (which is the same with Justice) shall be the standard of it, and clearly implies that if God should forget, should not recompense the Saint according to his Works, he would be Unrighteous.

Fifthly, Nor may we omit that infallible assurance which we have received from the Mouth of our Blessed Saviour in that full Place *Mat.* 25. 31. *&c.* where we have a large Account of the Resurrection and Judgment, together with the Method, Rule, and Reasons of both.

The curſed Sentence which ſhall be paſſed on the Bodies as well as Souls of the Wicked (for they are now both joyned together) has reſpect to the Sins which in their former conjunction they committed, the one is Aſſigned the expreſs Reaſon of the other. So it runs, *depart ye curſed into Everlaſting Fire*,&c. *For I was an Hungred and ye gave me no Meat*, &c. here the illative, *For*, is allowed by all Perſwaſions, *Proteſtants* as well as *Papiſts*, to be *Cauſal*. And the whole Man was concerned in the Sin and muſt be joyned in the Puniſhment, and tho' in the adverſe Part, *when* the welcome Invitation is given, *Come ye Bleſſed of my Father inherit the Kingdom*, &c. *For I was an Hungred and ye gave me Meat* .... ſome *Divines* of the *Reformation*, will not have it here to ſignifie the *Cauſe* but the *Conſequence*, to avoid the Force of the Argument for *Meritorioufneſs* of good Works, which ſeems to me a very ſtrange *Diſtinction* (and as I conceive in the preſent Caſe altogether needleſs) for God may, ought, and will reward us for our *good Works*; not for any real Merit of *condignity* in them, but becauſe he hath been pleaſed out of his *Goodneſs* and *Bounty*, to give

us

us his *Gracious* Promiſes ſo to do, and upon this account is obliged to make good his Word; but be this how it will, ſo much is certain, and muſt be acknowledged by all, it is the main drift and deſign of our Bleſſed Saviour in the whole Diſcourſe, to repreſent our Actions here done in the *Body*, to be the *Square* and *Meaſure* of that Judgment which ſuitably ſhall attend both *Body* and *Soul* hereafter.

Sixthly, After all this I might here call in to our Aſſiſtance, the profeſs'd Argument of the Apoſtle, 1 *Cor.* 15. on the preſent Subject; but I have conſidered this in the beginning of this Diſcourſe: I ſhall therefore now diſmiſs it with a Remark, or two. As, *Firſt*, How he repreſents the Reſurrection, as the *Baſis* of Chriſtian Religion: He ſecures us of the certainty of it, diſplays for our Comfort the *Glorious Qualities* of Bodies then: Encourages us to perſevere in doing Good here, from an aſſurance *that our Labour will not be in vain* hereafter; intimating in the Expreſſion by an elegant μείωσις a moſt tranſcendent incomparable Reward: Which muſt of Neceſſity be applyed to the Body, whereunto the deſign

of the whole Chapter tends: For it muſt be acknowledged by all, the main End of it: Now the Reaſon of all, can reſult from no other Principle, or at leaſt none ſo conſiderable as this, *viz. That we have to do with a God who will Reward every Man according to his Work*; which fully comes up to what I am to prove.

Can any one imagine that there would be ſo much ado about our *Bodies*, if they were not capable of an exalted injoyment in *Heaven*? No verily, we may depend upon the Truth of the contrary (let the Philoſopher ſay what he pleaſes) for the ſame Apoſtle has elſewhere aſſigned this as the Reaſon of it, *Phil.* 3. laſt, *God ſhall change our vile Body, that it may be faſhioned like unto his glorious Body; becauſe our Converſation is in Heaven.* Our *Citizenſhip* lies there; we are free of that *Jeruſalem* above, and this *Angelical* Alteration is in order to our *Inveſtiture* into all the unſpeakable *Privileges* of it.

In ſhort, the tendency of the whole Chapter reſolves it ſelf into this. That Chriſtians, notwithſtanding all the diſcouragments in the *way*, ought to go on with reſolution and chearfulneſs in the diſcharge of their Duty, upon the aſſurance

of

of a *Reſurrection*; when their *Bodies* as well as their Souls ſhall receive a recompence for all; and if this be the Caſe of the *Saint* (as it is here plainly and fully repreſented) *what* the State and condition of the *Sinner* will be upon his Reſurrection we may eaſily conclude, not only from the *Topick* of contraries, but alſo becauſe he is to bring his *Works* along with him to the *Judgment-Seat*, and according to theſe ſhall receive his Sentence of him, who will, muſt, and can do no other, than *Judge the World in Righteouſneſs.*

Seventhly, I ſhall mention but one Text more, 2 *Cor.* 5. 10. FOR WE MUST ALL APPEAR BEFORE THE JUDGMENT-SEAT OF CHRIST, THAT EVERY MAN MAY RECEIVE THE THINGS DONE IN HIS BODY ACCORDING TO WHAT HE HATH DONE, WHETHER IT BE GOOD OR BAD. This is the very Scripture *which* the learned Author alledges for the confirmation of his Reaſon for the Reſurrection, *viz. That as we are Men when we do Well, or Sin, So 'tis reaſonable that we ſhould be Men, when we are Rewarded or Puniſhed for it.* Which, as was intimated before, is the ſame *Doctrin with ours.*

And

And this is that *invictus Cunæus*, that invincible Fort which can never be taken, which will and muſt maintain the great *ſtanding* reaſon of the Reſurrection againſt the Aſſaults of the Philoſopher, being above them all. This is that Place which we have induſtriouſly reſerved as the laſt and ſureſt *Nail*, to fix the *Doctrine*, and render it *immoveable*: This is that place which expreſſes and proclaims it as loudly and plainly as *Letters*, *Words*, and *Syllables* can do it.

I do not ſee how 'tis poſſible for any one (that is not irreſiſtibly perverſe) to avoid the force of it. For here our Bodies are cited before this *Tribunal*, and all the Actions of our Lives are brought with them, to be reviewed, ſcanned over, ſentenced and Judged; all the actions of all ſorts of Men, without exception --- whether *Good* or *Bad*. And the proper wages of either is to be given accordingly, and that in *ſtatu compoſito*, the *whole Man*, his Body as well as Soul. There are a multitude of Elegancies obſervable in the words, the chief of which I cannot forbear to note. As,

Firſt,

First, The neceſſity of the Reſurrection in order to a Judgment, φανερωθῆναι δεῖ, We muſt appear, which gives us ſure grounds to conclude that our Bodies are more than *Inſtruments*, that they are in an eſpecial manner concerned in the buſineſs of the *Bench*. No upright, full Judgment can be paſſed without them.

Secondly, We have here the manner of it, ſignificantly ſet out in the *Idium* of the word φανερωθῆναι, *Appear clearly as in the Light*, manifeſtly to be laid open in every part, all that ever was done in the Body muſt appear with it.

Thirdly, The τὰ ἴδια τοῦ σώματος as ſome Copies read it; the Body is brought to anſwer for the proper things it did here, and *ea quæ corpori debentur*, as another of the Learned has Paraphraſed it: The Body ſhall receive the things which are *due*, which of *right* belong unto it; *Sicut Juſtitia dicitur, ſuum cuiq; dare*, as another of the Criticks comments it; and this is the very nature of Juſtice, that *every Body ſhall have the proper Reward which is exactly ſuitable to his work*. And *congruenter ad id quod geſſit*, as another of no ſmall Reputation has given us the ſenſe of it: The Judgment of every Body ſhall be

be *congruous* and *correſpondent* to his actions. We ſee the main indictment is againſt the Body, and all the deeds done in the former Life are applied to it, and according to theſe it is we are either to ſtand or fall.

Fourthly, 'Tis farther to be noted how that St. *Paul* expreſſes himſelf by a *Trope* a *Metonymie* of the *Cauſe* for the *Effect*, the *Works* for the *Wages*, the things *Done* in the Body, for what is *Due* unto them And if this be not plainly enough expreſt to remove all ſcruples, cavils, doubts and gain-ſayings, we have here,

Laſtly, The Reaſon of all this aſſigned by the infallible Spirit, ---- THAT EVERY MAN MAY RECEIVE THE THINGS DONE IN HIS BODY, ACCORDING TO WHAT HE HAS DONE, WHETHER IT BE GOOD OR BAD.... Which ſounds to me, as if the Apoſtle had ſaid, *To this very end, to this very intent, for this very purpoſe, for this very reaſon*, The Proceſs of the Day of Judgment requires the appearance of our Bodies, as well as Souls, that Juſtice may be done to both. I can make no other conſtruction of it. *That every Man may receive the things done in the Body according to what he has done, whether it be Good or Bad.*

Upon

Upon the whole I declare, that ever ſince I met with the Objections of the learned Author againſt it, I have been ſcarcely able to put the thoughts of it out of my Head; and the more I conſidered it, the more I am in love with, the more I am eſtabliſhed in it: And whereas the Learned Author would enervate, throw it aſide, and make it no reaſon at all; I on the contrary muſt confeſs (beſide the will and pleaſure of God) that I look on it, as the firſt and great Reaſon of the Reſurrection: I do give it the *ſupremacy* and *precedency* to all others. I muſt freely acknowledge, that I cannot, after my utmoſt ſearch and inquiſition, poſſibly find out any Reaſon that can pretend to *equal* or *rival* it, that can ſtand in *competition* with it. The *Reſurrection* is in order to *Judgment*, and *Judgment* and *Juſtice* here are all one.

I cannot for my heart Divine upon what other Account but this, the *Reſurrection* of the *ſame Body*, ſhould be ſo conſtantly by all the Ancients contended for, and expreſly aſſerted, *Reſurrectionis vocabulum non aliam rem vindicat quam quæ recidit.* Tertullian lib. 5. cap. 9. ad Mart. and the

the Greek word ἀνάστασις (as the learned Doctor has alſo noted) clearly implies the *Riſing again* of that which *Fell*, according to the vulgar ſaying, *Reſurrectio eſt ejus qui recidit:* Suitable to this *the Creed of Aquileia* has expreſſed this Article by the Reſurrection of *this Fleſh*; and accordingly their *Bodies* were particularly pointed at by thoſe of that *Communion* as (*Ruffinus* tells us) when they made Publick *Confeſſion* of their *Faith.*

I will not dwell upon this, nor light a Candle to the Sun; but refer you to the *Elaborate Treatiſe* of Dr. *Beaumont* on the preſent ſubject, who has proved it to have been the conſtant Doctrine of the Fathers, beyond a poſſibility of denial.

Now I deſire the Philoſopher to give me a reaſon of this Doctrine of which the Ancients have been ſo *tenacious*; *Why this Body, why this Fleſh muſt ariſe?* (for 'tis but *equal* that I ſhould give him a *queſtion* to anſwer who in his Objections has made a precedent, and done the like) if the Body be no other ways concerned than an *inſtrument* only, *if it be not ſenſible, if it be not capable of doing Good or Evil, Rewards or Puniſhments*, as he has in down right words affirmed. If this be ſo, I earneſtly

ly requeſt him to tell me, *Why it muſt be the* SAME BODY *that muſt ariſe? Why not another Body?* Why not an *Aereal* Body? Why any Body at all?

Dic Sodes, dic aliquem,
Dic Quintiliane colorem.

I do verily believe he will have an hard Task of it, and however he may be himſelf perſuaded, it will (I preſume) be a a difficult matter for him to perſuade or convince others. For my part, I look on the Doctrine as a moſt *Divine Truth*, and am immoveably *fixt* in the belief of it, notwithſtanding all the Arguments the Learned Author has brought againſt it; and I preſume the greateſt part of Mankind are and will be of my Opinion.

'Tis moſt certain that this Doctrine has a moſt natural tendency to the advancement of *Piety* and ſuppreſſion of Vice. There can be no *Antidote* or *Cordial*, no *Shield* or *Buckler* more Sovereign than this to defend and ſupport the devout Chriſtian, amidſt all the difficulties and hardſhips with which he is engaged in his preſent *Pilgrimage*; they are all ſilenced, maſtered, diſappointed and overcome by one word, *Reſurgam.* There

There can be no more powerful motive to engage us in the pursuit of *Holiness* than this, *viz.* The consideration of that plenteous recompense which shall be conferred on the whole Man hereafter, with respect to his labours here, ῥίζα τ ἀγαθεργείας τ ἀναστάσεως ἐλπὶς, saith St. *Cyrill: The hope of the Resurrection is the Root of well-doing.* This must carry us on with Courage and Resolution thro all the difficult, rugged, and uneven passages we meet withal in our present *Race*; this must reconcile, soften, and sweeten all the assurance that we serve so good a *Master*, who will not fail fully to reward all his faithful Labourers in the next World, with respect to their deservings in this.

Lastly, There can be no more effectual dissuasive against Sin, than the Argument before us: If Men have any sense of their State, any love for themselves, any kindness or regard for their *Bodies* as well as Souls, they are carefully to avoid those ways which will inevitably implunge Both, in everlasting Torments, in the great and terrible Day, when they shall be again united, to the intent that they may be *sharers* in the *Wages*, who have been *Confederates* in the *Work*.

FINIS